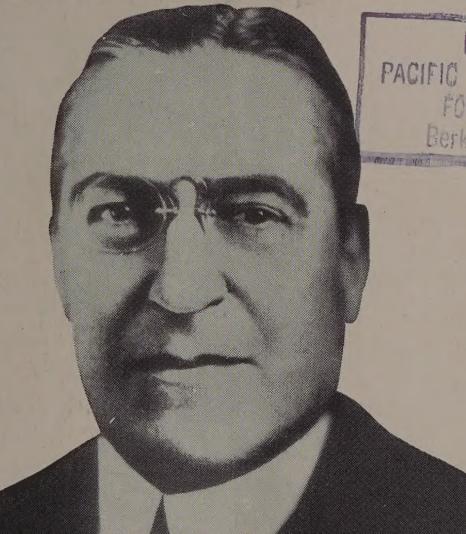


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He carries on the fine tradition of American
Jewish diplomats
(See Page 172)

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The National Jewish Monthly

VOLUME XLIV

FEBRUARY, 1930

NUMBER 5

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All new subscriptions and all changes in address of subscribers
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Electric Bldg., Cincinnati, Ohio.

Articles bearing the names or initials of the writers thereof do not
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zine on the subjects treated therein.

The B'nai B'rith Magazine goes to members of the order for the
annual sum of fifty cents a year. Non-members pay one dollar a year,
though the magazine is the official organ of the Independent Order
B'nai B'rith, subscription to it is not compulsory. Members who
do not desire to receive their magazine may relieve themselves of
further subscription payments by sending a statement to that effect
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Editorial Comment

American Jewry—1880—1930—1980

WE READ recently that a symposium was conducted in New York on the state of American Jewry today and 50 years ago. And so we are moved to these observations:

The fifty year period—1880-1930—marks the high-tide of Jewish life in America and it is well in this year to look back at the record. The year 1880 saw the beginning of the tremendous flow of Jewish immigration that did not cease until Federal enactments set up walls against it.

The flood of immigrant Jewry spread over the land, seeking not always the cities. Here and there on some rural highway a lonely Jew was seen under his pack of goods. He was often the first Jew known in his neighborhood. He settled in some small community, opened a store, and in time, relatives and others of his countrymen came to join him, and they established a Jewish communion.

The immigrants followed the new railroads that were cutting through the wilderness of the west; they settled in the cities and were embraced by the older German stock of Jewry. To the latter they brought a new social experience. Philanthropy had been a simple business of a dollar given here and a dollar given there; Jewish institutions were few since the need for them was small.

The new brethren from Eastern Europe called into being new concepts of social service practice. The new brother must not be merely fed and sent on his way until tomorrow when he must be fed again. He was helped toward self-support. If it was peddling he desired to do, a pack of goods was provided for him. If it was a trade he desired to learn, a job was found for him. If he was to remain gainful, his health must be guarded, and dispensaries and clinics were established for him in the larger cities. He must be educated to take a good part in the life of the adopted land, therefore, settlements were founded for him. The history of Jewry in America is, in large part, the record of this epic work and of the good life it helped to create.

* * *

SO 50 years have passed, and the children of the pioneers of the eighties are an affluent portion of Jewry and their business houses are fat with prosperity. Everywhere in the land their successes are pointed out. This one owns all the good theaters in the city; that one is the builder of the city's leading skyscraper; another is a movie magnate.

Or they are in the professions and they are heard

from now and again in reports having to do with fine achievement.

Oh, there is poverty still in Jewry but it is the poverty of the general communities, not the special problem that the immigrant used to provide. There are social problems in Jewry but these are not a kind that is exclusive to Jewry, as of yore.

But now, although there is plenty of bread and meat and good raiment and even automobiles in Jewry, there is complaint of a lack of spiritual nourishment; in the former times the spirit never was lacking even when the body was undernourished and thinly clad. Not that there are not enough agencies offering spiritual nourishment, what with synagogues, temples, Jewish education movements.

The older Jewry asks how to persuade the children to take this refreshment of Judaism, which they call the Tree of Life. And they wonder what is to become of this Judaism and the fine synagogues they have built, if the children continue in their indifferent ways.

So it is seen that prosperity has abolished only the problems that oppressed the impoverished pioneers; it has created new and more complicated ones. The learned doctors gather about offering answers.

And one calls for a revival of Judaism as the one means to nourish the Jewish spirit; and another says Jewish culture and the feeling of nationalism are what the Jew needs; and another thinks that it is a sufficient expression of the Jewish quality if a Jew serves with his idealism the general community.

* * *

TURNING from the backward look, we direct our eyes to the year 1980. We are not afraid to look into the distant future. There we see a living, conscious Jewry.

We think we see that the basis of its Jewish life is Jewish religion. The children who, it was thought, were drifting from the faith, have retraced their footsteps to Judaism. They married, brought children of their own into the world, and when their children were old enough they took them to Jewish Sabbath Schools, quite as a matter of course. They followed their children to a reaffirmation of Judaism.

Though these Jews of 1980 live in a most rational world, they do not find the Jewish religion in conflict with the modern mind. The simplicity of its belief, its rationalism, is appealing to a generation that has rejected all manner of superstition. The Jewish social idealism has illuminated mankind and has become the accepted doctrine for human relations and Jews are proud of their contribution in the creation of a more just and beautiful world.

* * *

New Light on an Old Disease

THERE has appeared a new diagnosis of anti-Semitism as it obtains in Austria, Czechoslovakia, and Roumania. Its roots reach into the war which upset old social orders, reduced armies, shut the doors of immigration in foreign countries, pauperized states.

The upset of old social orders caused the scions of old families to be thrown upon the labor market to perform work which is abhorrent to them. The reduction of armies and the restriction of immigration have served vastly to increase the number of the unemployed. Abhorrence of manual labor among the old aristocrats has resulted in enlarging the number of those seeking a place in the professions. But the

poverty of state has reduced their capacity to support large numbers of lawyers, doctors, artists and other professional workers; their poverty likewise has limited the facilities of the schools to teach the large numbers who are seeking the higher forms of education.

In such a crowded world, with so many seeking the same thing vainly, with so many competing for work, with so many wanting the loftier places of life, some one is sure to get crowded out. There is the Jew. He is traditionally the one to pick on. In the old days when there was peace, plenty, and content in this part of the world, he was let alone; he lived a good life there.

But now some one must be pushed out—and why not the Jew? The method of crowding him out sometimes is deliberate as in the *numerus clausus* by which a limit is placed on the number of Jewish students in universities; or it takes the form of a blind fury as in Czechoslovakia where Jewish students were driven from high schools and beaten, or as in Roumania where Jews are mobbed or the windows of their stores smashed.

This is the diagnosis of the manifestations of anti-Semitism in middle Europe as offered by John McCormac in the *New York Times*. While it offers new light on anti-Semitism in this part of the world, it emphasizes the well-known economic basis of anti-Semitism. Religious zeal was ostensibly the motive power of persecution of Jews in 15th century Spain, but this zeal was business-like enough to reduce the prosperous Jews of Spain to poverty by legislation that confined them strictly to their own quarters, that shut them out from the professions in which they had been prominent, and prohibited them from engaging in handicrafts in which they were greatly skilled, that drove them from the business of brokers and of dealers in wine, flower, meat and bread.

Nor, in the year of the expulsion, did the pious but thrifty Isabella neglect to confiscate for her own use the property of all Jews before they were driven out.

* * *

This "Christian Nation"

THE oft-repeated assertion that this is a Christian nation gained a certain official standing on the lips of a high officer of the Federal government last month.

It was Dr. Charles F. Marvin, chief of the U. S. Weather Bureau, who said it on the occasion of a debate on calendar reform. Responding to Jewish objectors who protest that the proposed reform would interfere with the Jewish Sabbath, Dr. Marvin said: "The United States is a Christian nation, and such Sunday laws and observance thereof as exist simply bespeak the religious interests and beliefs of the great majority."

One might answer him and all like him: The first amendment to the Constitution of the United States which provides that "Congress shall make no law respecting the establishment of religion" still remains as the bulwark of religious equality in our common country.

But if this were a Christian country those of its citizens who are not Christians would have a right to expect of their neighbors the Christian tolerance that offers decent respect to the religious opinions of others.

It would be sad to hear a Christian nation saying to non-Christians: "We are in the majority and you, the

inority, have no rights that we are bound to respect. It is regrettable that our plan of revising the calendar intrudes upon your Sabbath but since we are in the majority what are you going to do about it? You just accommodate your religious observance to our an."

More becomng of a Christian nation would it be to y to religious minorities: "Does this plan of a new calendar distress you? Will it interfere with your own day of Sabbath observance? Then our plan can not stand. As Christians we have not the moral right and as Americans we have not the civil right to afflict a religious minority with oppression."

* * *

The Celebration of Life

WE JEWS have unique holidays. Three times in the year we celebrate life. To us who have stood often on the edge of death, life is a miraculous gift for which to be grateful and to sing praises. It is next month that in the Purim festival we celebrate one of those occasions when, being about to die, Jewish life was saved. The following month, in the Passover festival, we rejoice for life that was preserved at the moment of destruction. A little while ago we remembered, in the Chanukah festival, the time when Judaism, the breath of Jewish life, was succored.

The Jewish tenderness for life has not been merely affection for the Jew's own soul. It has embraced mankind and in the ideals of the prophets and the sages has illuminated the hearts of the world.

In "Our Modern Debt to Israel," Professor Edward Chauncey Baldwin of the University of Illinois, speaks of it thus: "Our visions of the kingdom of God on earth are those of the prophets; our hopes of social justice are those of the prophets and the priests. Whatever there is in modern civilization that is making for human fraternity; wherever men and women are toiling to prove that humanity is a great brotherhood, there we find men living, acting, thinking, under the influence of these leaders of Hebrew thought . . . An improvement of the social order will come through the popularization of the ideals of Israel, till the principles of respect for life, and of a sense of brotherhood of man . . . become the ruling motives of the lives of common men."

* * *

Jewish Philanthropy and the Market

ORGANIZED philanthropy has been rather anxious since the recent disaster of the stock market. "What," it has asked, "will this mean to our budgets? Will the hearts of men, crushed by adversity, be as generous as in prosperity? Indeed, can they afford to be as generous?"

America had enjoyed some ten flush years during which it gave to social causes with such a fullness of generosity as had never before been seen. Where giving had been the luxury of the opulent it now became the dutiful practice of men of smaller means. Where philanthropy had been the spare change that one pulled out of one's pocket, it now became an item in the household budget.

Philanthropy adopted new standards measured by the bounding generosity of the givers. What would become of the generosity, now that so many had fallen out of their airy castles? What would become of the new standards?

Jews, at least, already had given an answer. In Pittsburgh recently a campaign was launched for \$1,850,000 to wipe out existing debts and mortgages on Jewish institutions. The leading Jewish business men quickly pledged themselves to give a sum approximating \$1,500,000, providing the balance of the required fund is contributed by the general Jewish community of Pittsburgh. This balance is now being raised.

In New York the process of collecting the budgetary needs for the Federation for the Support of Jewish Philanthropic Societies was slower and, indeed, the subscription books were kept open beyond the stated time in a heroic effort to avoid a deficit. But, despite dreadful individual adversity, despite business depression, the budget requirements of \$5,436,000 were finally met.

Recently, in these columns, we called attention to the campaign in Cincinnati where \$1,500,000 was raised for the Jewish Hospital immediately after the stock market crash.

Unfortunately the record is not uniformly good, and already, strangely enough, distressing news comes from the old and well organized community of Philadelphia, whose federation for many years has been the leader in stimulating communal responsibility. The campaign for \$1,750,000 closed a few days ago \$400,000 short. But it is the exception that proves the rule. In commenting upon the situation Judge Horace Stern didn't mince words. "It is incredible," he said, "that the Jews of Philadelphia should fail to take care of their sick and their needy. I do not care how the money is gotten. It must be gotten."

An announcement has already been made that there would be a deficit drive in the spring to cover the shortage. We do not doubt that Philadelphia will do its duty as it has always done it in the past.

* * *

The Happiness of Mr. Weinstein

PHILIP WEINSTEIN of New York was gratefully happy. Mr. Weinstein had come to ease and comfort of life and had retired from business a wealthy man. Then his wife fell grievously ill and Mr. Weinstein's heart was heavy. Such is life which afflicts a man in the hour of his ease.

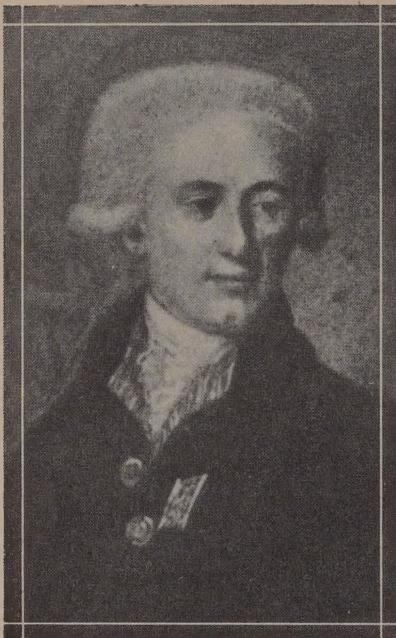
And what was Mr. Weinstein's happiness when his wife returned to health. He made no end of being grateful. To his heart this was greater cause for rejoicing than the success he had enjoyed in his business.

He must celebrate it in the way a Jew knows best in the hour of his rejoicing.

He prepared a dinner at his house. To it he summoned the officers of various Jewish philanthropic agencies. There were officers of the Home of the Daughters of Jacob, of Beth Israel Hospital, of the Federation for the Support of Jewish Philanthropic Societies, of the Jewish Agency for Palestine, and others.

At the proper time Mr. Weinstein arose. He had an announcement to make. He was deeply grateful for the recovery of his wife. He desired to express his gratitude in a tangible way. He had set aside \$50,000 for gifts to philanthropic institutions. He desired now to distribute these gifts.

Then to one another of the institutions he gave its portion.



Col. David S. Franks, America's first Jewish foreign representative.

FIN pre-medieval times Jews often appeared as the diplomatic representatives of both Moslem and Christian sovereigns — and deported themselves with profit to their princes, and with distinction to themselves.

More than once they found occasion to exert the influence of their political prestige in behalf of their fellow Jews in other realms.

Similarly, American Jews have, since the founding of the young republic, served it not only at home but also abroad, and they, too, did not neglect, whenever the occasion presented itself, to champion the cause of Jewish brethren in many lands.

These American Jewish diplomats came from all sections of the country, and differed in their occupations. As was perhaps to be expected, the earlier diplomats were of Sephardic descent, and the more recent, of German extraction, while fewest of all were native born.

Chronologically, the first Jewish foreign representative was Lieutenant Colonel David Salisbury Franks, a revolutionary soldier who remained jobless during Washington's first administration. A young merchant at Montreal, he was arrested for speaking disrespectfully of King George III, and made his escape to join General Benedict Arnold's staff. A court-martial at West Point exonerated him

Jews In American Diplomacy

By Leon Spitz

PRESIDENT HOOVER APPOINTS ABRAHAM C. RATSHESKY MINISTER TO CZECHO-SLOVAKIA

ONLY last month came the news that President Hoover had appointed Abraham C. Ratshesky, of Boston, as Minister to Czechoslovakia. He will succeed another Jew in that post, Lewis Einstein.

Mr. Ratshesky carries on the fine tradition of American Jewish diplomats—he is whole-heartedly Jewish, in word and deed. A prominent Boston banker and philanthropist, he was associated with President Hoover as an aid when the President was Food Administrator during the war, and has been engaged in many important and worthwhile activities locally and nationally. But he is also outstanding for his activities of a purely Jewish nature. For many years he was a member of the executive committee of the American Jewish Committee. He is a former president of the Boston Federation of Jewish Charities. In 1916 he established the A. C. Ratshesky Charity Foundation, and recently he organized, together with Louis Kirstein, the Associated Jewish Philanthropies of Boston. He is a director of the Home for Jewish Children, Mt. Sinai Hospital, Beth Israel Hospital, and the Sheltering Home, and is prominent in the councils of the Union of American Hebrew Congregations.

from any connection with his chief's treasonable projects, and Robert Morris, the financier of the American revolution and the associate of Haym Solomon, sent him with despatches to the American representatives, Jay at Madrid and Franklin at Paris. He was subsequently designated as Vice Consul at Marseilles, France, and in 1786 was sent as confidential agent to conclude a commercial treaty with Morocco. Congress voted him an estate of 400 acres.

Major Mordecai M. Noah, duelist, social lion, leading dramatist and editor of his day, who attempted later to found Ararat, a Jewish city of refuge near Buffalo, N. Y.—was the next diplomat. He was a native of South Carolina and the son of Captain M. M. Noah, a revolutionary hero whose wedding

Washington graced with his presence. He turned down an offer to go as consul to Riga, Russia, but preferred the post at Tunis in North Africa. The War of 1812 with England was on. Noah was captured



Major Noah

by a British man-of-war off the French coast, but was released on his parole and then proceeded to Tunis. While there he interceded for the Algerian Jews and also ransomed American sailors who had been enslaved by the Moorish pirates. He established as a principle of international law that the United States was not a Christian country. It appears that political enemies at home secured through Secretary Monroe his discharge on the ground that his attachment to the Jewish religion interfered with his performance of the consular duties. He was recalled, put up a fight, was exonerated, but remained in New York as County Sheriff, and to the end of his career advocated the restoration of Palestine as the Jewish homeland. He was the first American Zionist and also the first to urge the establishment of a Jewish college in America.

Joseph B. Nones, as private secretary to Henry Clay, went with the American commissioners to Great Britain to arrange for peace in 1814. But a more outstanding individual was Joel Hart, the distinguished New York Jewish physician. He was appointed in the administration of President Madison in 1817 as consul at Leith, Scotland, where he spent 15 years.

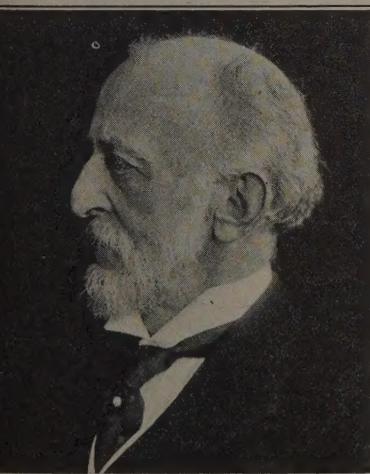
A rather interesting case is that of

Henry Castro, a native of France, who served subsequently in Mexico, but served for many years as an official American diplomat in France. This Henry Castro contracted with General Samuel Houston, the provisional president of the newly liberated Republic of the State of Texas. He sent over many as 5,000 immigrants, founded several villages, and to this day Castro County bears his name. In 1842 he held the post of Consul General of Texas to France.

We now present a most interesting personality, Warder Cresson, a convert to Judaism. He had the distinction of serving as the first American Consul to Jerusalem from 1844 to 1848. A Philadelphia Quaker, he was taught the principles of our faith by his friend, Rabbi Isaac Lesser. In the Holy Land he induced the Chief Rabbi of Jerusalem to Judaize him, and thereupon returned to Philadelphia, divorced his Gentile wife, sold his farm, and returned to Jerusalem, where he married a Sephardic woman, served all orthodox Jewish ceremonies, and took an active part in the affairs of the Jewish community. He died at Jerusalem, and was interred on the Mount of Olives under the name of Michael Boaz Israel. Like Major Noah, he advocated Jewish colonization in Palestine and influenced in favor of his project such men as Judah Touro and Rabbi Lesser. Sir Moses Montefiore paid him a tribute in his "Diary."

Some 40 years after Cresson, Solomon Hirsch of Portland, Oregon, a merchant prince, was named by President Harrison as the Minister to Turkey, which included Palestine.

In our own generation Turkey re-



Oscar S. Straus

AS we go to press, it has been announced that President Hoover has appointed Herman Bernstein, noted Jewish author, newspaperman and editor, as Minister to Albania. Mr. Bernstein thus becomes the third Jew to be named to a diplomatic post by the Hoover administration.

Mr. Bernstein is 53 years old. He was born in Russia and came to this country in 1893. From 1908 to 1916 he was special correspondent for the New York Times in various European countries. He founded the Yiddish daily, *The Day*, and was editor of it from 1914 to 1916, when he became editor of the American Hebrew, remaining at that position for three years. He is the author of a number of popular books and plays and has translated many important works into English.



Henry Morgenthau was America's war-time Ambassador at Constantinople, and he represented the diplomatic interests of all the allied powers as well. He also headed the League of Nations Commission for the rehabilitation of Greece, and was decorated in recognition of his services. His appointment was the gift of President Wilson.

Judge Abram I. Elkus succeeded him and played a glorious part in the post-war relief activities in the Near East as President of the Red Cross, American Relief Committee in Turkey, and also of the American Jewish Relief Organization in the Orient. He lent his good offices in settling a dispute between Sweden and Finland on behalf of the League of Nations. He served for several years as President of the Free Synagogue of New York.

The apparent Jewish predilection for diplomatic service in the Orient included Egypt and Persia. We thus learn that Simon Wolf, of Washington, D. C., the distinguished President of the B'nai B'rith, acquitted himself with distinction

Judge Elkus

during the brief period of a single year as Minister Plenipotentiary at Egypt in 1861, an appointee of President Hayes. Wolf is known in Jewish circles as the author of the famous book, "The American Jew as a Patriot, Soldier, Citizen."

But he had been preceded in that incumbency by Edwin de Leon, a native of Columbia, South Carolina, and the leading publicist and editor of the South. As a reward for the latter's political activities, President Pierce sent him to Egypt in 1854. During his incumbency he introduced into that backward country American machinery and opened up new markets for American products.

Still another Oriental state welcomed a Jew to its court when President Harding sent a personal friend, Rabbi Joseph Saul Kornfeld of Toledo as Minister Plenipotentiary to Persia in 1921; he was hailed as a new Mordacai by the Jews of that country.

President Abraham Lincoln sent a Jew, Mr. Bernais, as American consul to Zurich, Switzerland, after years of futile diplomatic negotiations over the refusal of several Swiss cantons to

ceive at the Porte three distinguished American Jewish jurists as Ministers Plenipotentiary and Ambassadors. Oscar S. Straus under three administrations achieved a brilliant record. He received the official recognition of the American School System in Turkey, halted the expulsion of American Jewish citizens from Palestine after a three months' limit prescribed by Turkish law, and used his intimacy with the Sultan to influence the Moslems in the Philippines in favor of American suzerainty. He also succeeded ex-President Harrison as Justice of the International Court of Arbitration at The Hague, and will be remembered as a member of President Roosevelt's Cabinet as well as the first President of the American Jewish Historical Society. It is of interest to learn that Henry Ward Beecher, the famous Brooklyn preacher, advocated Straus's appointment with President Cleveland with the words, "It is because he is a Jew." Congress has only recently voted him a statue at Washington, the first time that such an honor has been accorded the memory of an American Jew.

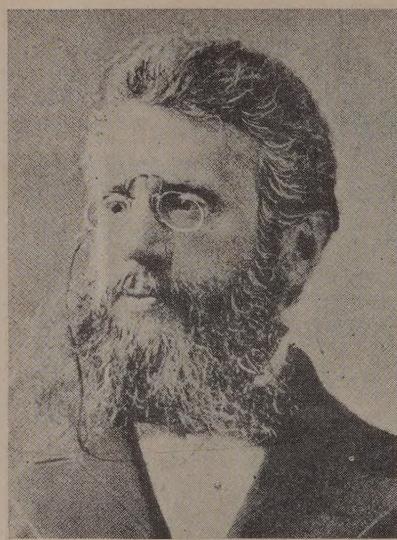


recognize the status of American Jewish citizens in their districts. Lincoln's decisive step caused a furore at the time, but resulted in the eventual emancipation of Swiss Jewry.

A civil war hero who chose to serve his country abroad in times of peace after he laid aside his arms, was Colonel Max Einstein, who had organized and commanded the 27th Pennsylvania Infantry Regiment in 1861, which reflected glory on itself when it attempted to cover the unfortunate retreat of the Union army in the first battle of Bull Run. Colonel Epstein had 30 Jewish officers and 60 Jewish privates in his regiment. At the conclusion of the war he was appointed by President Lincoln as Consul at Nuremberg, Germany.

The career of the next diplomat is bound up with American efforts to help their fellow Jews in Roumania, and with the American government in the role of a champion of the oppressed. The status of the Jews of Bessarabia and on the Turkish border became unbearable, when our government was induced to take a hand in bringing about their amelioration, and with that purpose in mind designated Benjamin Franklin Peixotto as America's first Consul General to Bucharest. Peixotto, a lawyer, journalist, politician, and diplomat, a native of New York, was only 36 years of age at the time of his appointment, but had already achieved distinction for himself both in the fields of journalism and politics as well as in Jewish service. While a resident of Cleveland, Ohio, he was an intimate friend of Senator Stephen A. Douglas, and promoted his campaign against Lincoln as one of the editors of the *Cleveland Plain Dealer*. In 1863, when only 29, he was an outstanding leader of the B'nai B'rith. Seven years later he was called from California, where he had moved, by President Grant, to become Consul General to Roumania, in all probability because of his distinguished Jewish leadership, in order to enable him to deal directly with the Roumanian Jewish problem. He served for six years, from 1871 to 1877, and strove tirelessly to protect the Bessarabian Jews from pogroms, interceding again and again on their behalf with King Karl. The American government, too, seconded his efforts and even instructed its consuls in the other European countries to seek a general European intervention in the affairs of Roumania.

Peixotto also represented our government at Lyons in France under Presi-



Benjamin F. Peixotto

dents Hayes, Garfield, and Arthur. On his return to New York City he founded and was the first editor of the monthly journal, *The Menorah*, which was then the official organ of the B'nai B'rith, and the ancestor of the present B'NAI B'RITH MAGAZINE.

A picturesque individual was Max Judd (originally Maximilian Judkiewich), a Galician Jew, a cloak manufacturer of Washington and St. Louis, and the winner of the first prize at the Western Chess Congress in Chicago in 1903. He served as Consul General at Vienna during the administration of President Cleveland for a term of four years.

In the first decade of the present century Solomon B. Nones represented this country at Portugal with the title of Consul General. Even turbulent Mexico had Marcus Otterbourg of New York City as its Envoy Extraordinary and Minister Plenipotentiary. Ira Nelson Morris was until very recently American Minister Plenipotentiary to Sweden for eight years, and in 1913 represented us as Commissioner General to Italy on behalf of the Panama Philippine Island Exposition. He is a Chicagoan, a Yale alumnus, a well known author, and a member of the American Academy of Political Science.

The recent skirmishes in Central America revealed a Philadelphia Jewish lawyer, by the name of David E. Kaufman, as our minister at the capital of Bolivia.

To the Far East we sent three diplomats within recent years. Max D. Kirjasoff, Consul General to Japan, lost his life during the earthquake

that overwhelmed that country in 1923. Samuel Sokobin of Newark, educated at Cornell University, served in China from 1914 to 1925 as interpreter and vice consul at various posts in Mukden, Charbin, Nanking, and Tientsin. Joseph E. Jacobs of Johnstown, S. C., has served as Judge of the Consular Court, interpreter, and is still American Consul at Yumianfa, China.

The next gentleman on our list may be classified as an "all-European" diplomat. Lewis Einstein, famous scholar and publicist, seems to have made diplomacy his life's career, the only American Jew in modern times to have done so, and he has been an indispensable secretary in the American embassies at Paris, London, Peking, Greece, Morocco, Constantinople, and Bulgaria. He managed in addition to his consular functions to collect decorations from grateful foreign governments and to write numerous literary, historical, and political works. Now that he has been succeeded by Mr. Ratschesky as Minister to Czechoslovakia, he has retired from public life.

The newly appointed American Ambassador to Cuba, Harry F. Guggenheim, it should be noted, was preceded in his post by Noble B. Judah, a native of Illinois and a gentleman of Jewish extraction of whom little else is known. Ambassador Guggenheim is a member of the distinguished Jewish philanthropic family, and is actively interested in mining.

Another diplomat to be considered has his permanent residence at Washington, D. C., for Dr. Leo S. Rowe is Director of the Pan-American Union and has been the head of the South American section of the Department of State for fully a quarter of a century. He is also the President of the American Academy of Political and Social Sciences, and holds the key to the network of our diplomatic relationship with the South American republics, a heritage of the Monroe Doctrine.

A galaxy of interesting, brilliant, and not infrequently spectacular personages has been thus revealed in American Jewry who have in the course of a century and a half of American foreign diplomacy represented our government abroad even in the most remote corners of the earth. In almost every case each has shown himself to be not only a loyal American worthy of the trust that has been reposed in him, but also a loyal and high type of Jew.

Jewish History In Medals

By M. Narkis

 GREAT many of the world's foremost collectors who enrich the national museums of their countries are Jews, but there are few who give of their time and talent to their own race, or who collect for Jewish museums exclusively. My object in the present article is to treat of a unique Jewish collection which commands the intense interest of all lovers of Jewish history.

It was my privilege to become familiar with this treasure through the eminent scholar, *Geheimrat* Professor Dr. B. Pick, director of the Numismatic Coin Collection in Gotha, who in the course of one of his very instructive discussions called my attention to the collection of medals owned by Dr. Otto Goldschmidt, a prominent member of *B'rith* of that city.

At that time I was gathering material for a literary undertaking which was to be known as "Jewish History in Coins and Medals." The very kind and obliging Professor Pick did his utmost in securing access for me to the large medal collection of Dr. Goldschmidt.

Dr. Goldschmidt, a banker and a doctor of jurisprudence, is a scion of an old aristocratic Jewish family that lived in Gotha for centuries. His rare collection claims much of his time and care and is the result of his great love for Jewish history and lore.

His medals are important fundamental supports of Jewish history and help to illuminate it to a great extent. Just as a statue or a monument, which you may pass by, brings to your mind the history linked with it, so do these little "statues" and monuments refresh your memories of bygone Jewish ages. The only difference is that these little monuments are not stationary; like the Jewish race itself they are a wandering lot. They wander from place to place, get lost, only to reappear again, and finally come into the hands of a collector or a museum and thus are saved from oblivion. The present collection, fortunately, fell into loving hands, hands which care for them, assort them, and handle them. Dr. Goldschmidt is one of those collectors whose piety and devotion to an ideal know no bounds.

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As early as the 16th century, when medalurgy was flourishing in

Italy, we already find Jewish portrait medals. Here we see the true art of the famous Florentine medallist, Pastorino de Pastorini, as exemplified in the medal of Gracia Nasi (Fig. 1), the sister-in-law of the renowned Don Joseph Nasi, Duke of Naxos. While looking at this medal, an entire heroic episode unfolds itself. The beautiful 18-year-old Gracia stands before you in her renaissance bridal veil, worn with the splendor of eternal youth. Then you visualize her old aunt, Donna Gracia Mendesia, who inspired Don Joseph's undertaking of rebuilding Tiberias for Jewish settlement—an undertaking which, as you recall, was not successful. And so on, other great events of this epoch loom before you: the Holy Inquisitions; the arguments between Pope and Sultan about the Jewish Problem; and finally the Messiah Efraim Reubeni, who tried politically and diplomatically to solve the Jewish problem himself.

You pick the next medal, one cast in honor of Elias Delatas, together with his mother, Rica. This very Elias Delatas was a pillar of high society. He also loved the art of medalurgy, and thus he honored his mother by engraving her portrait on the reverse side of his medal (Fig. 2).

Almost two centuries pass during which no Jewish portrait medal is to be found. On the other hand, there is to be seen a long series of medals which bear evidence of Jew hatred. If a war breaks out, or a famine sweeps the land—the Jew is guilty. He is accused of helping the Turk to "distill money," of selling out his grain and causing a famine. And so we have a medal showing a Turk and a Jew standing at a melting pan, with an inscription: "Who will now coin money for peace when Jew and Turk are tired from the war?" (Fig. 3).

The accusations that the Jews were responsible for the famine brought forth the so-called "corn-medals." On one of these there is a Jew with a sack of rye on his back. A devil climbs up the sack, makes a hole in it, and the grain is seen pouring out (Fig. 4). This medal appeared in the year 1694. A year later, when the famine was over and the Jew was "hanged," they found it opportune to represent him in his new position. In the years 1771 and 1772 a virile

medallist of Furth made some bad copies of the aforementioned medals, but more pronounced and emphasized, and in tens of variations. The "feather Jew" also earned his medals. His own burdens consist of a purse of money in his hand, while others' burdens that he carries consist of sacks of feathers. This medal also accuses the Jews of helping the princes to take away the wives from their subjects. Witness the case of the *hoffactor* Joseph Suskind Oppenheimer, the notorious "Jude Suss," who was accused of this crime and who later was executed in a horrible manner. This incident is recorded on medals of many variations. One such medal, for instance, has on one side the picture of the gallows in the form of a bird nest—a cage with the inscription:—"The Vagabond Suss looks out from the bird house." Such mockery was incorporated in many medals in different forms (Fig. 5).

The post-Reformation period, with its war against the Jews and the epidemic of conversion, furnished us with a medal that is very rare. It is part of this collection of Dr. Goldschmidt, who is very proud of it. One side represents a baptising scene; a Christian priest is pouring holy water on the head of a kneeling Jew, around whose neck is tied a millstone, while another Christian pushes the Jew into the water with the intention implied by the inscription: "Thus he will surely remain a Christian." The other side complains that, "Seldom does a Jew become a Christian, and then only out of fear, so as not to be severely punished when he commits a crime." The rim of the same medal bears the ironic inscription: "When the mouse will eat the cat the Jew will be a good Christian." This medal was issued in the 16th century and was widely circulated along with other medals of similar nature (Fig. 6).

The pietistic effort to make good Christians out of Jews in the 18th century was the inspiration of many medals which were issued on the occasion of the conflagration that swept the entire ghetto at Frankfort-am-Main in 1711, and was attributed to the guilt of Rabbi Naphtali Cohen of Poland. One of these medals, on one



side, portrays a Jewish family with outstretched arms crying and weeping over its losses (Fig. 7). It doesn't require much deliberation to convince oneself of the great cultural and historical significance of these documents. We see in them the bitter hatred felt towards the Jews even by the Christian scholars, who could not forgive the Jew his un-Christianness.

About 60 years later, a big event took place in the life of the Jews in Austria. After Maria Theresa exiled the Jews from Bohemia, there appeared in the year 1782 the "Edict of Tolerance" of Joseph II. Jews and Protestants united and issued medals in honor of this occasion and thus expressed their gratitude to the King. The medal shows on one side Joseph II, on the reverse, three priests, representing the three religions, all under the protection of the Austrian eagle (Fig. 8). It is interesting to note here that the Jews of Bohemia worshiped their King to such an extent that they engraved his image on their Chanukah candles, and even replaced the "Shamashim" with two armed soldiers.

When shown a kind deed, the Jew knows how to be grateful. A series

of medals appear later expressing the thanks of the Jews of Hessen to Duke Ludwig X for his Emancipation Act of 1790, and another medal is dedicated to the *Landgravine*. Napoleon, who knew how to immortalize himself in a multitude of medals made by his special court medallists, is also represented in this collection with a medal that is closely related to our history. The worshipping recorder of Napoleon's deeds on metal, Droz, symbolized the revival of the Sanhedrin, in a most drastic composition: Moses kneeling before Napoleon and handing him the Tablets (Fig. 9).

Two years later, the Westphalian Jews expressed their thanks to King Hieronymus through a medal, which, on the obverse, presents Jewry in the person of a woman kneeling before an altar, by which are placed the Tablets and torn chains that are supposed to symbolize liberty. On the reverse, the two religions are shown in the form of *putti* (Fig. 10). The creator of this artistic medal is the very famous Prussian court-medallist, the Jew, Abramson.

Our collection contains some of the medals coined on the occasion of the War for Freedom in 1848, which was

supposed to be in part also the war for Jewish emancipation. There are medals issued by the Commission for Jewish Affairs in Holland. The Dreyfus case, too, has its medals which portray Dreyfus and his defenders. Even the Beilis case, which took place as late as 1913, is represented here by an interesting medal. The permission granted the Jews by Francis Joseph I to own real estate was acclaimed with great appreciation by the Jews of Austria, who thanked the Kaiser with a medal in 1860. On one side is a woman personifying the government. In her hand is a scroll bearing an inscription in Hebrew "One Nation." A baby, personifying Jewry, hands her a garland. On the other side are quoted excerpts of the law (Fig. 11). It appears that this coin was used as a talisman by the Jewish soldiers in the French army.

Thus, through all these medals we get a thorough insight into our complex history, and visualize entire epochs of Jewish life. The major part of Dr. Goldschmidt's collection, however, consists of portrait medals, and it is from these that we learn how great are our contributions to the world's culture. Here we have Jew-



scholars, musicians, composers, actors, artists, poets, painters, architects, industrialists, philanthropists, rabbis and communal workers, like so many flowers woven into a beautiful garland. There is a medal with the portrait of Anspach, the Belgian Jew and *Burghermeister* of Brussels, whose death anniversary is observed in that city as a day of national mourning. Next you see medals with numerous variants with the portrait of Cremieux, the French minister and member of the French National Committee. One medal (Fig. 15) shows him together with Moses Montefiore being presented to the Patriarch of Damascus, of whom they quest the liberation of the Jews.

And so down the line, you see the great statesmen who accomplished great deeds for their countries as well as for their own race. Gabriel Riesser among the first of these, who fought gallantly for equal rights on behalf

of the Jews in Germany. In appreciation of his services the Jews of his native town dedicated a medal portraying him as a champion of liberty. Then there is a medal coined in 1836, bearing an allegorical picture—the work of Riesser's friend, Moriz Oppen-

heim, in which Hammonia (the personification of Hamburg) nurses two babies—the two religions. A woman personifying the Jewish religion sits opposite Christianity, also impersonated by a woman. The Jewish religion, which is tied in chains, speaks to Christianity in the following words: "Have we not one Father? Has not one God created us?" (Fig. 13).

More recent statesmen also figure on numerous medals. Here you meet the well known Hungarian Wilhelm Wazsony, as well as Ludwig Frank, the equally well known German Socialist, who went to the World War with the advance army and was killed during the first few days at the front. This medal made by Benno Elkan, the versatile Jewish artist, is a magnificent piece of art, presenting as it does the dead soldier in the form of a youngster who throws himself into the flames. The inscription contains these beautiful words: "Stirb Und Werde!" (Fig. 14). The collection also contains a plaque of Walter Rathenau, the eminent Jewish post-war minister of Germany, who was assassinated at the height of his most brilliant career (Fig. 15). Here the Zionist World, too, has a considerable representation.

The portraits of Dr. Theodor Herzl, including the one by Prof. Schatz, appear in many variants. A plaque of Dr. Herzl in this collection (Fig. 16) is interesting as a fine example of technique, but the portrait unfortunately has no artistic merit.

Not all of the Jewish philanthropists have medals, as they rightfully deserve, yet there is a considerable number of them. Here is Sir Moses Montefiore, one of the greatest philanthropists of all times and an undaunted champion of universal justice, around whom were spun thousands of legends. This collection boasts of a large number of his medals. The one issued in England (Fig. 17) mentions on the reverse side all the countries in which he championed the cause of his brethren.

Among the other philanthropists there are Mayer Amschel Rothschild and N. M. Rothschild, the *Edler Lammel*, (Fig. 18), who founded the so-called *Lammel-Schule*. Then there are the French philanthropists, Coralie Cahen and Henriette Goldschmidt (Fig. 19), the latter having done much for Jewish education and especially for children's homes. Next you see Solomon Heine, uncle of Heinrich

Heine, who with his own funds built the Jewish hospital in Hamburg. Then there is of course the scholarly philanthropist of the Alliance Israélite, Narcisse Leven; the Italian Jew, Levi, who constructed the entire water system in his native town of Regio with his own money; also Oppenheim of Hamburg; Nordheim of Frankfort; Edler Pollak Von Parnegg and a score of others, no less important but too numerous to mention. After seeing this gallery, we have indeed a clear idea about what such men have done, not only for our race, but for the world at large.

Not less impressive is the list of great men in other fields of human endeavor, headed by geniuses such as Henri Bergson, Hermann Cohen (Fig. 20), Baruch Spinoza, Albert Einstein (Fig. 21), Karl Marx, Ferdinand Lassalle, Moses Mendelssohn and his circle. The last named has a medal—the work of Abrahamson—on which he appears in a periuke, and on the reverse are shown a skull and fluttering butterfly—the symbol of his work "Phaedon" (Fig. 22). In this series are also Offenbach, Theodor Gomperz, and the astronomer, Goldschmidt, all outstanding in their fields. One could continue enumerating names in the hundreds, for there is not a single phase of art, culture, or science in which Jewish participation does not overlap all proportions.

The field of medicine, in which Jews have excelled at all times, has its due share in this collection. The first to be mentioned is the world famous Dr. Paul Ehrlich (Fig. 23), of whom there are several medals. Marcus Herz is also here, the eminent physician who was a personal friend of Kant and Mendelssohn. This medal is the work of the famous Abrahamson, mentioned before. In addition to the portrait, on the reverse side it has an allegoric presentation of Pallas with Aesculapius in one hand and an owl, symbol of science, in the other (Fig. 24). Then come Prof. Kisch, Goldzieher, Hirschfeld, Neuburger, Politzer, Winternitz, Weigert, Plotke and Dr. Elias Henschel, in whose honor Breslau, his native city, issued a special medal on his 50th anniversary as physician.

Even our field itself, numismatics, boasts of many outstanding Jewish members. The foremost of our coin-collectors was undoubtedly Friedlander, a grandson of David Friedlander of Berlin, himself a collector of no mean repute. But the young Friedlander commands a first position

in this field by virtue of his being director of the Berlin *Münzabinet*.

Two different medals are dedicated to the eminent Numismatist, a student of Mommsen, Prof. Behrendt Pick. One medal is the work of the well-known medallist, Th. Spicer-Simson (Fig. 25), while the second is by Eyermann, and was issued in honor of Prof. Pick's 60th birthday.

The medals coined in honor of great Rabbis deserve special mention. The first Rabbi to be thus honored was Rabbi Eliezer Rokeach of Brody, who in 1735 assumed the rabbinate in Amsterdam. On this occasion the Jewish community of that city issued a medal in his honor, engraved by the carver, Yom Tob b. Lipmann Levi. The appearance of this medal which, by the way, has no special artistic merit, created a furor in Orthodox circles. The inscription on one side of the medal refers to the directors (parnasim) of that kehillah and are arranged in the form of acrostics (Fig. 26). Next comes a medal in honor of Rabbi Bernays of Hamburg, but without his portrait. There are two medals of Rabbi Jellinek of Vienna, one made in 1882, without a portrait and the other issued after his death with a portrait. As a concluding feature of this series we must mention the plaque made by Prof. B. Schatz of Rabbi Dr. I. M. Wise, one of the founders of Reform Judaism in America (Fig. 27).

The world of artists is adequately represented in this collection. Here are Joseph Israels, Max Liebermann (Fig. 28), Ullman, Leopold Wiener. Among the architects is included the famous Messel of Berlin, and the internationally renowned Viennese architect, Fleischer, one of the founders of the Jewish museum in Vienna and the designer of some of the finest school buildings and palaces in Austria (Fig. 29). Very numerous are the musicians, conductors and composers gathered here, among whom we see Meyerbeer, Goldmark, Mendelssohn, Batholdy, Mahler, Joachim, Marx-Goldschmidt, David Popper, Siegfried, Giuditta Pasta, Och, Grunfeld, Levi and many others. Among the actors, we find Sonnenthal, who has a large number of plaquettes; and Rachel (Felix), the famous French tragedienne, who died in the prime of life and with whom is linked a full chapter of Jewish sufferings. Of the more recent actors is Ernst Possart. Among the many poets in this series the German are most represented, a few of whom are Heine (Fig. 30) Mosenthal, Börne and others.

The role played by Jews in industry needs no elaboration. Of the many great industrialists, whose portraits are engraved on these medals, a few deserve mention here. There is Daniel Itzig, of Berlin, the financier of Friedrich the Great and a Maecenas of the Arts. The medal is a masterpiece by Abrahamson and was dedicated by Itzig's son (Fig. 31). It was Itzig's family whose members later embraced Christianity and changed their name to Hitzig. Heine penned many sarcastic remarks directed at these converts. Emil Rathenau, father of Walter Rathenau, has a beautiful medal dedicated to him on his 70th anniversary. This medal also served as a distinguished service medal given to deserving officers of the Berlin Electric Works (Fig. 32).

Two more groups of medals have prominent places in this collection; Jewish schools and their officers, and the Jewish family.

Next are children's homes and homes for the Aged; and Jewish institutions of learning in Breslau, Rome, Birmingham. We see also *Kehillah* presidents and governors such as Frankel, Mieses, Stern, Wertheimer, Salo Cohen and a multitude of others.

The Jewish Family medal, which became extinct with the close of the Renaissance period, but was revived two centuries ago and has been popular since then, commands particular interest. To this type belong medals portraying Jewish marriage, engagements, weddings, confirmations and other such occasions, as well as medals of social and communal workers. Of the latter the artistic plaque made by Benno Elkan of Madam Goldschmidt should be mentioned, which is a fine piece in the Renaissance style (Fig. 33). Equally impressive and beautiful is the plaque of Aline Caro-Delville, made by Spicer-Simson (Fig. 34) and the plaque by the same artist struck in honor of Madam Leo Mielziner.

In closing we must again emphasize not only the historical but also the artistic value of this wonderful collection, which is without doubt the finest Jewish collection of its kind in the world. Dr. Goldschmidt gathered the best there was in the field of Jewish numismatics, and in his selection he exercised the utmost care in eliminating all that are of doubtful origin. This treasure trove certainly deserves the treatment which only an extensive volume would provide. Such a book would add tremendously to our culture.

Was it Chance? Was it Destiny?

By Samuel Tenenbaum

WHILE in the office of the editor of the *Jewish Day*, a man came in to tell a story which interested me immensely.

It took him back to the days when he was a young man, a teacher in the city of Jerusalem. By chance, he had inserted an advertisement in a Hebrew magazine, saying that he was in a position to give lessons in German and Hebrew.

"The mail," he said, "brought me a letter, written from Lyons, France, asking if I would give Hebrew lessons by mail. I answered that I would.

After he had written four or five letters in German—so rapidly did he progress—he began to correspond in Hebrew. Soon we had developed a very warm friendship. And we corresponded thus for more than 20 years. He was a brilliant student, with a soul and a way of thinking that captivated me. I was getting for the lessons what was then a lot of money, four francs, equivalent to 80 cents. What even told me more was the fact that the student so anxious to learn Hebrew was not one of us, but had been preparing for the priesthood."

"Well," continued Nahman Shiloni, who is now in New York, and is a re-lected teacher in one of its Hebrew schools, "I saw this man for the first time while he was making a speech at the Brooklyn Jewish Center not long ago on the subject 'Why I Became a Jew.' Afterwards I went up to him and said, 'I am Nahman Shiloni.' We embraced and hugged one another. Never, wasn't it? I had regarded him

one of my best friends, and that should see him for the first time, and that meeting, after all these years, arranged by accident. . . ."

The man he was talking about was Aime Palliere, one of the unique figures in the unique history of Jewry. Aime Palliere has recently returned to Paris after an extended lecture tour in this country, a tour which took him to Cleveland, Baltimore, Chicago, San Francisco, Portland, and other cities. He came here on the invitation and the guest of the Free Synagogue and the Institute of Religion. He was warmly welcomed to Amer-

AIME PALLIERE SAYS:

"I HAD always been taught to think of the Jews as a race that had its day and was gone. . . . What was my surprise to find that the Jews were a living people, with a religion not based on dogma, on superstitions, on fetishes, but on the realities of living. Furthermore, their religion was not so much academic and theological, but vital and real. It had a national aspiration, it had a rich history, it had a great literature."

ica by Rabbi Stephen S. Wise, who was instrumental in bringing him here.

Aime Palliere is best known to Europe and America by his book, "The Unknown Sanctuary," his spiritual confession, the book which has created a sensation in France and in Jewish circles in America, where it was translated from the French by Mrs. Stephen S. Wise. Palliere has adopted the faith, not passively, but "with all his heart, with all his soul, with all his strength." Over a period of 38 years he has fought and worked for Judaism. A writer of power and strength, a man of wide culture and great learning, he has interpreted the philosophy that is in the religion of Israel for all of France and for the Jews of the Latin countries. Today Palliere occupies the position of President of the Jewish National Fund of France and the World Union of Jewish Youth. He is a member of the Praesidium of the Zionist Organization of France.

For a Jew to leave his own pastures

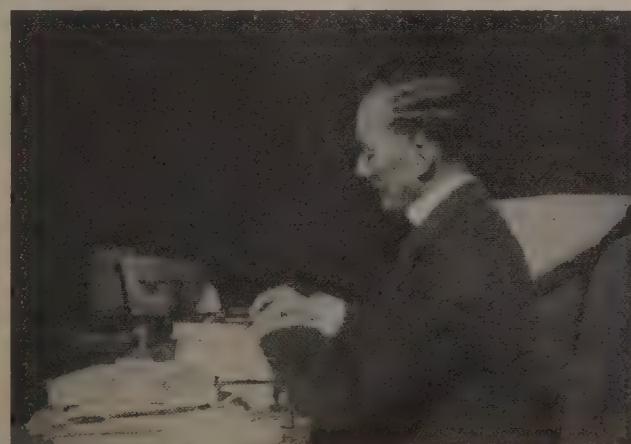
would not arouse comment. The Jew is the underdog and has always been the underdog. But for a man of position, and means, and family, to give up the priesthood, to leave the ranks of one of the most powerful religious organizations in the world, and to join forces with a downtrodden and reviled religion, requires strength and character and high spirituality. It is for this reason that this figure is so peculiarly worthy of study.

In that beautiful book, "The Unknown Sanctuary," he tells how he first came to know, when a young man of 17, about the religion of Israel.

It was Yom Kippur in Lyons, France. The sun was dull in the heavens; the prayers were almost over; the fast would soon come to an end. Within the synagogue were the Jews of Lyons, congregated in humility to beg of their God peace and happiness. As the end neared, clothed in the white and blue *talithim*, they lost themselves even more in the spiritual fervor of their prayers. *Neila* was now being changed. Unnoticed, there walked in a slight young man, intellectual-looking and of obvious refinement. To the community of Jews he was a stranger. In truth, also, he was a stranger. He had never been in a synagogue before. He hardly knew of its existence. Neither, if you knew the young man, would you expect him to. He was preparing at a Catholic seminary for the priesthood. He had always wanted to be a priest—from childhood. His parents wanted him to be one, too. The problem, hence, was simple. It was now his vacation, and he was spending it at his home.

What made him enter the synagogue? Was it chance? Was it destiny? Perhaps, even after the young man made an explanation, the truth of the matter would still remain as dark a mystery.

"I was walking," he writes in 'The Unknown Sanctuary,' "with a comrade on the Quai Tilsitt where the synagogue stands. We noticed that a number of shops had remained closed that day. My companion had heard that it was the great festival of the Jews and suggested to



Aime Palliere

me that we enter the temple. I consented, not without hesitation. Alone I would not have done it, for the pious Catholic does not permit himself to enter the building belonging to another religion, and for strong reasons he must abstain from taking part in any ceremony. The synagogue was quite filled. I had arrived at the moment of prayer of *Neila* on *Yom Kippur*."

I spoke to him at length about this particular incident. It meant so much to him. For him, it was one of those crucial moments that changed the whole pattern of his life. Of course he didn't realize it then.

"The whole thing," he said, "was a revelation. I had always been taught to think of the Jews as a race that had been, that had its day and was gone, like the Egyptians, like the Babylonians, like the Greeks. Judaism, I was taught, gave way to Christianity. Christianity was the flowering out of Judaism, I was taught, to which Christianity owed a debt, but primarily an academic debt." He was taught, he said, to be an ardent believer in the divinity of the Church. He had been growing up under the impression that the Jews of the Bible existed merely to furnish a curtain-raiser for a drama that had for its sole aim the coming of Christ, that the subsequent career of the Jews bore witness to a redemption of the world which they themselves rejected.

"What was my surprise," he continued, "to find that the Jews were a living people, with a religion, not based on dogma, on superstitions, on fetishes, but on the realities of living. Furthermore, their religion was not so much academic and theological, but vital and real. It had a national aspiration, it had a rich history, it had a great literature. It was based on the grand conception of the Oneness of God, who was everywhere and in everything. It was distinct from Christianity, in that its ritual was secondary, not being bound by such conceptions as Incarnation and the Trinity."

As he spoke, in his bookish English, slowly and with care, the beauty of his person began to impress itself on me. If there is a phrase that could describe him, I would choose "calm spirituality." Of more than average height, of graceful figure and supple gait, he has the inborn and the inculcated politeness of the French. His round, soft, somewhat blurred features, touched up here and there by a pallid ruddiness, and trusting gentleness, bespeak the scholarly clergyman. He seems capable of infinite patience,

and with his difficult English he is willing to go over and over a point to make it clear. A man of obvious refinement and culture, he seems at peace with the world, as if he has found a way of living that has brought him happiness and spiritual meaning.

Coming back to the subject, I asked: "Didn't your conversion create a sensation? Weren't your friends shocked? Didn't they make it unpleasant for you?"

"How shall I explain it to you?" he mused, more to himself than to me. "My conversion was gradual, extending over a period of years. At first it was primarily an insight into a new religion. It did not eventuate in new ways of behaving or acting. Then, I chanced to visit Livorgne, Italy. It got bruited about that a young man, Catholic born, but interested in Judaism, would visit the synagogue. The Chief Rabbi of Livorgne, Benamozegh, was sick at the time and could not greet me. He wrote me instead, and that was the beginning of a beautiful and intimate correspondence that lasted several years. We exchanged concepts of God and religion. He taught me much and I regard him as my master.

"Four years later I went back to Livorgne and we saw each other for the first time. We spoke long and satisfactorily; the hours passed quickly. I now regarded myself as a Jew, but I was living outwardly like a Catholic, as I wanted to spare the feelings of my mother, then alive. I was ready to embrace the faith publicly, and asked Rabbi Benamozegh's advice. He said to me, 'You mustn't inflict such pain on your old mother.' So I waited."

M. Palliere talks of the Jews as "God's chosen people." "Once God has given his word it is irrevocable," he says. History, he points out, substantiates his claim. "There is a Finger of God in it," he says. The history of the Jews seems to defy natural law. It has risen above persecution, hatred, and intolerance. It has overcome opposition, only to thrive all the stronger, when everything seemed to indicate its speedy end. "Yes," he repeats in his quiet, cultured way, "there is the Finger of God in the history of Israel."

He is an ardent Zionist. "Without this national aspiration of Israel, the soul is left unsatisfied. Its religion is not sufficient to make for spiritual contentment." He spoke of the historical injustice done to the Jews. "I raise my solemn protest," he said, "against that word of our French writer, Renan, expressing the popular prejudice, to wit 'When Christianity

was born, Judaism could exist no more, except as a dry, lifeless stump.' Do not believe that. The tree of Israel has not died: Israel lives and has not yet given to the world all that it has and can give it. For I tell you: You possess untapped wealth and untouched riches. . . . Let the Jewish people unite in the effort to regain its true spiritual values, then hope will spring again in the heart of our youth, faith will uphold their courage, the aim will appear shining to their eyes, and we will walk towards the peaceful conquest of the future."

The Catholic conception of a Super-Kingdom of God, he said, has always held him. It still does. He speaks of this Kingdom as a place which will be based on righteousness and brotherly love. But he has found this conception in Judaism, much more so than was possible in Catholicism. "The Catholic Kingdom has frontiers around it. It limits its Kingdom to its followers. The Jewish religion is universal; it takes in all mankind."

It is difficult to put in words the contentment and peace that emanate from this man. In America, so materialistic and worldly, it is rare to find anybody so obviously happy. Looking at him I asked, although the answer was apparent to me, whether living by the Jewish philosophy has given him contentment.

"I am satisfied, happy," he said. "I have given all my life to Judaism and I have never regretted it for a moment. I see God all around me—in everything. There is a harmony about the universe, a fitting in of everything where it should be. One who is in tune with it cannot help but feel part of a necessary and harmonious part, of this beautiful universality."

Asked if he was an orthodox observer, he said: "I have voluntarily assumed the obligation. One must give expression, in some external fashion, to his inner feelings." But he does not wish to impose the "yoke of the law" on others. It is sufficient that these others retain what is best in their own creed, whatever it may be, so long as they admit their obligation to the Jews. But just as the priesthood is expected to consecrate itself to a higher moral and ethical life in order to bear aloft the torch of example and inspiration to the layman, so must the Jews, the priestly people of the world, profess and uphold their faith in all its elaborate particularism which it has assumed in the course of centuries to furnish an ideal to the non-Jewish world. Retain

part of the severe discipline of the priest, M. Palliere has never married. How could I give myself to the people of Israel if I contracted obligations and responsibilities?" he asks.

Judaism today, he says, needs a spiritual revival. The major problem will be over when Jews regard their faith with exaltation, and say proudly, "I am a Jew." With that will come, as a natural consequence, an interest in the great past of Israel, in the prophets, the Torah, Zionism. With children he has the best chance of bringing this about. His hope is for the Renaissance of Jewish youth. He is the President of the Universal Association of Jewish Youth, which includes all the Latin-speaking countries, France, Italy, Spain, and north-east Africa. The purpose of the asso-

ciation is to inculcate a love for Jewish things.

He was somewhat irritated and also amused by reports, published after his arrival, that he was a former priest and is now a Rabbi. He made it plain that he makes his living from his journalism and his writings and that he speaks at the Synagogue of the Rue Copernic, Paris.

He is now engaged, he said, in writing a book on Rabbi Benamozegh, entitled "My Master." He has already edited and published the Rabbi's great work, "Israel and Humanity." M. Palliere also founded the Jewish review, "Faith and Awakening," and has written, under the pseudonym of Lootmol, a number of articles on Judaism, as well as a study of the Loisy-Harmack controversy, entitled, "New Exegesis, New Horizons."

Your Last Opportunity!

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Jewish Calendar 5690

1930

*Rosh Chodesh Tebeth	Thurs., Jan. 2
Fast of Tebeth	Fri., Jan. 10
Rosh Chodesh Shevat	Thurs., Jan. 30
Chamisha Oser B'Shevat	Thurs., Feb. 13
*Rosh Chodesh Adar	Sat., Mar. 1
Fast of Esther	Thurs., Mar. 13
Purim	Fri., Mar. 14
Rosh Chodesh Nissan	Sun., Mar. 30
First Day of Pessach	Sun., Apr. 13
Eighth Day of Pessach	Sun., Apr. 20
*Rosh Chodesh Iyar	Tues., Apr. 29
Lag B'Omer	Fri., May 16
Rosh Chodesh Sivan	Wed., May 28
Shavuoth	Mon., June 2
	Tues., June 3
*Rosh Chodesh Tammuz	Fri., June 27
Fast of Tammuz	Sun., July 13
Rosh Chodesh Ab	Sat., July 26
Tisho B'Ab	Sun., Aug. 3
*Rosh Chodesh Elul	Mon., Aug. 25

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

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Victor Chenkin, singer of folk songs, is pictured here in three striking poses: as an old, Chassidic rabbi, as Harlequin, and in street clothes.

Victor Chenkin: International Balladist



WO years ago Victor Chenkin came to America—"gleich in die welt arein"—as he himself so deliciously puts it. No contracts, no glittering offers of American managers brought him here; nothing, but restlessness and hope. In the eyes of Europe, Victor Chenkin had some sort of reputation as a dramatic actor, and he had also given a few song recitals which were well liked, but he came here unknown, confident of an art which he knew to be unique with him and, therefore, confident that America would welcome him with open arms. We all know now how he has reaped the fruits of that confidence. Today, Victor Chenkin is deservedly considered the greatest international balladist America has ever known. Thousands troupe to the Times Square Theater in New York every Sunday evening to hear him in his immortal creations, and he is, at least, appreciated and honored by all discriminating lovers of true art. Victor Chenkin holds the same place in America's heart that Miss Isa Kremer held a few years ago, but much more securely, because his art is deeper, more poignant, and more thorough; because his art is not only recreation, but creation, too.

A remarkable person, this Victor Chenkin. At one moment he will sing a Spanish folk-song with the tenderness and the sentimentality of a young Spanish boy in love; the next moment

By Haynes A. Gilbert

he is almost the barbarian, wildly stamping his feet and tossing his arms in accompaniment to Caucasian rhythms; a third moment will find him a roguish Russian, mischievously flirting with a comely Russian wench; and a fourth moment he will be an awed, dreamy, God-inspired Chassidic rabbi, chanting—ecstatically and with deep religious fervor—a hymn to the Lord. His versatility is staggering; his characterizations perfect to the minutest detail. In each of his interpretations he is a different man. I do not speak about his "make-up"—superb though it is—for make-up, after all, is only part of the mechanics of the histrionic art. I speak rather of his gestures, his facial expressions, his vocal inflections, which even in detail give remarkable expression to the country whose folk-songs Chenkin is singing. This, indeed, is great dramatic art.

His art is bewildering because he is equally great whether he is interpreting Caucasian, Hebrew, Russian, Spanish, or French. But his most important work, I think, is in the field of Chassidic music, in which he is a lone pioneer. There is a wealth in Chassidic music which, for some peculiar reason, has been sadly neglected. It is permeated with that intoxicated frenzy, so characteristic

of the Saturday night feasts at the table of the rabbi, with that mist and awe and ecstasy that is in the heart of every true Chassid, with that poignant grief which must ever be the characteristic of our race. Chassidic music has an *elan* and a spirit all its own; it tells us more aptly about ourselves and our race than any document or words can.

And when Victor Chenkin—with his little beard twisting around his chin, dressed in the austere simplicity of a true Chassidic rabbi—sings the songs of the Chassid he becomes inspired with fire and madness. His eyes light up magically, his arms—strangely eloquent and expressive—are thrust grotesquely into space, his shoulders are cramped, his lips curve themselves into distortion, and he sings with such a zest and a passion that almost magically we are brought into the very presence of the Chassidic rabbi of yore. And how he sings these songs! We hear new colorings, new inflections, new tenderness and awe which we have heard again and again from the lips of our parents—with the result that they live with a new glow and breath of life. And although we have heard these songs a thousand times before, we are really hearing them for the first time. . . .

* * *

VICTOR CHENKIN was born in Rostov, Russia, in 1889. Rostov was not a Jewish city in population and as a result there was much anti-

emism against the few Jews who found themselves there, so that Victor had the experience, almost from his first walking days, of praying in secret places and receiving his religious training surreptitiously. The Chenkin family, however, because they numbered among them musicians and actors, were not so much abused as were their fellow Jews, and they lived, despite the fact that they were sincere followers of their religion, in more or less security. They could, therefore, devote themselves to the luxury of matters artistic.

It was inevitable that young Victor should become deeply interested, almost from childhood, in matters musical and dramatic. His father was a fiddler, not a virtuoso, to be sure, but an agreeable musician nevertheless; his mother was an actress. And because of their artistic standards their home drew the intellectual elite of the city. There were amateur theatrical performances at their home; intimate concerts; and to all of these Victor would listen with open ears.

His first love was the drama. As boy of 15 he assembled other young boys and girls of his age and started a little theater at his home under his management. Strange to say, the venture actually prospered so that, before long, this young group of actors had to seek a larger auditorium in the heart of the city to accommodate all those who were eager to see them act. For several years this young group persisted in their histrionic art, and young Victor Chenkin matured and developed into a consummate artist.

But, as Chenkin himself tells us, there is something in his personality which constantly urges him to seek new things, to explore new regions, to try out new experiments with himself. And so, despite the fact that—obviously enough—he was cut out to be a dramatic actor, he suddenly decided to drop that art and pursue another. He entered the Conservatory of Music at Rostov, studying voice and allied musical subjects, nor did he leave the Conservatory until he was graduated. Then, with his musical diploma under his arm, he decided to return to his first love. He applied for a position at the St. Petersburg Theater and was accepted. He remained there for several winters, at the same time touring every summer throughout entire Russia and giving dramatic performances in the most important Russian cities.

Three years later he accepted a position with a theatrical group in

Moscow. It was in Moscow that he met the most important influence in his life—Dr. Julius Engel. Dr. Engel, a composer of great talent, had certain ideals about music, and the most important of them was that a Jewish-born composer must and should compose Hebrew music. It was Dr. Engel, therefore, who was the founder of the now celebrated "Russian-Jewish School of Music"—the only school in the world devoted to creating Hebrew music with an intrinsically Hebrew idiom. When Victor Chenkin met Engel he confided to the master, for the first time in his life, what his life's ideal was: not to become a dramatic actor but to become a singer of folk-music. Engel, naturally enough, was interested, and then and there he poured out his enthusiasms about Hebrew folk music and about Chassidic music, and Chenkin listened attentively. From that day on, Chenkin plunged himself deeply into the Chassidic folk music and, under Engel's guidance and tutelage, he learned for the first time what a wealth it contained.

But it took many months of painful study before Chenkin could learn to sing these Chassidic songs the way he wished. There was something in this music which he instinctively felt had to be brought out in his interpretation but which, when he sang from the notes, was lacking. For weeks Chenkin worked over these songs—now beginning the task anew, now surrendering it as hopeless and impossible. And so difficult was this labor of interpreting the spirit and passion of these songs that, after six months, Chenkin's repertoire consisted of only two songs.

These two Chassidic songs he introduced at the opening performances of the "Miroir Juif," a Jewish theater which Chenkin founded in Paris in 1926. The interpretations clearly showed the care and the labor that had been spent in mastering them, and the songs were sung with such a spirit that, so far as the audience was concerned, the show had begun and ended right there. The ovation was thunderous, and it revealed to Chenkin that he had, at last, found his life work; that he was destined to be not a dramatic, but a lyric artist—that he was born to be a singer of folk music.

Thereafter, Chenkin found it easier to acquire a repertoire of Chassidic folk music. But he was not yet sure that he had mastered the interpretation. It was for this purpose that

he decided to give an entire concert of Chassidic folk songs in Kovno, Russia—the very heart of true Chassidic Jewry. There would his art meet its true test! For certainly, if these Jews were moved, then he had created something new; if these Jews were unimpressed, then he had failed. And Chenkin tells us that the contemplation of no performance made him more nervous than that before the old, bearded Jews of Kovno.

There was much skepticism when the concert was announced. What, a concert of those old, threadbare, Chassidic songs? Who wanted to hear them? These Jews had sung them a thousand times since childhood; they knew every turn and twist in them. What need had they to come to this public auditorium to hear a concert of this sort? But they came nevertheless, and almost from the first moment they were hushed into awe. Chenkin with his twisted beard, with his black coat and round hat (worn by the Chassid), pierced his eloquent fingers into space, hunched his shoulders and sang. . . . And hundreds of old Jews listened with tears in their eyes. After the performance they crowded around Chenkin and poured grateful words into his ears, but all the words they said could be narrowed down to this: they had heard these songs a thousand times . . . but they never before realized what these songs really contained.

After that day, Victor Chenkin definitely became the great folk song singer. He delved deeply into the lore of the Caucasians, Russians, and Spaniards, with the same gusto that he had applied to Chassidic music, and worked out, fastidiously and carefully, his interpretations of these races. He gave a few folk music concerts in Europe and was widely acclaimed; that decided for him. He would come to America and try his fortune here. What did it matter if he was unknown? His art, he was sure, would introduce him to America.

His art was an eloquent introduction. He gave a concert last year at Maurice Schwartz's Theater in New York and, although without fame, he conquered at once. An astute manager signed him for two years. Chenkin gave ten weeks of recitals this season, and is to give a whole winter of them next year. His reputation has grown with each concert; his success is now definitely assured. He is the world's greatest and best known international balladist.



MRS. MILTON SUSSMAN reposed comfortably upon the upholstered sofa in Mrs. Vogelstein's parlor and surveyed with a calm beneficent eye the other members of the Daughters of Benjamin. On her face was the obvious smirk of a woman who has something pleasant up her sleeve.

"The meeting will please come to order," the newly elected president rapped for silence with a bejeweled hand. The loud chattering dropped to a low buzzing. Again the president rapped commandingly for order. The Daughters were suddenly silent. One voice rang out in the stillness, proudly, exultingly.

"And my Shirley was elected President of the whole Student Government."

The calm left Mrs. Sussman's face. She started visibly.

"Ah ha! She's at it again."

She noted with satisfaction that the other Daughters did not seem to be markedly impressed with Shirley's rise to eminence. Her earlier complacency of the evening was shattered, however. Her eyes wandered to the sharp face of Mrs. Hoffheimer, Shirley's fond mama, who sat twiddling her thumbs.

The meeting progressed amid heated arguments and frequent callings

THE BEST LAID PLANS

BY ESTHER MORRIS

for order. After investigating numerous other money-making schemes, the Daughters decided to hold a bazaar to raise funds for a pipe organ.

"We'll have the two prettiest girls in the congregation to take charge of the men's department," the president gushed enthusiastically.

"But my Shirley won't be here then," Mrs. Hoffheimer protested. "She's going on a visit." The other Daughters ignored her. Mrs. Sussman regarded her scornfully.

"Her Shirley pretty!" she muttered contemptuously under her breath. "Why, my Rosie is twice as nice looking. Healthier and got a figure. Not a dried-up toothpick like that Shirley."

Evidently all the Daughters were eager to see what Mrs. Vogelstein had provided in the way of refreshments, for the meeting was swiftly brought to an end. Mrs. Sussman with an effort raised her five feet one inch of corpulence, waddled over to Mrs. Hoff-



... Rosie got up quickly from her seat beside the youth and began to straighten her hair awkwardly.

heimer, and sat down beside her.

"What was you saying about your daughter, Mrs. Hoffheimer?" she asked inquisitively.

Mrs. Hoffheimer, who at Mrs. Sussman's approach had feigned great interest in the reproduction of the Horse Fair above her head, turned quickly to her questioner. Her keen brown eyes lit up with pleasure and her thin bosom heaved excitedly. She paused and looked importantly at Mrs. Sussman.

"This morning my Shirley was elected President of the whole student body at Grantham College," she said impressively.

Mrs. Sussman, an artificial smile on her large mouth, eyed her speculatively.

"Yeh? Ain't that nice? I always said your Shirley was a good schemer." She gazed thoughtfully into space for a moment.

"Say," she asked suspiciously, "ain't your daughter just a sophomore at college?"

Mrs. Hoffheimer's eyes flickered. She pursed her thin lips before replying.

"Yeh, she's a sophomore and she's only 17 years old. Why you ask for?"

For once Mrs. Sussman allowed the disputable statement of Shirley's extreme youth to slip by unremarked.

"Oh nothing," she replied smoothly,

staring very hard and straight with her light blue eyes at Mrs. Hoffheimer, "only my Rosie said that the President of the student body at college is always a senior."

Mrs. Hoffheimer was not at all nonplussed.

"Well," she retorted tartly, "how does your Rosie know what the rules are at Grantham College? She ain't never been there, has she? Besides, my Shirley is as smart as any senior. She made one hundred on every subject last semester," she concluded triumphantly.

Mrs. Sussman refused to look crestfallen.

"My Rosie says they don't give no hundreds in college," she said softly, "but I always did say Shirley was a smart girl. My Rosie ain't so dumb either," she continued. "She done something last week what makes her old mother very proud of her." She waited. Mrs. Hoffheimer transferred her attention.

"Such delicious cakes!" she exclaimed, "I'll have to get the recipe."

Mrs. Sussman was not to be turned from her purpose.

"Yeh," she repeated, "I'm very proud of my little Rosileh now."

Again she waited for the question that Mrs. Hoffheimer, according to all rules of politeness and proud mothers, should have asked. Mrs. Hoffheimer's interest in her tea did not abate. But there was no escape for her. Mrs. Sussman was determined to have her little triumph. Hadn't she been saving this important piece of news for days?

"Yeh," she laughed self-consciously, "my Rosie was elected Editor of the University Wampus last week. It's a big honor, you know, especially for a Jewish girl."

For a moment Mrs. Hoffheimer radiated anything but joy. But numerous attendances at Daughters of Benjamin meetings had taught her a certain amount of self-control.

"Editor of the University Wampus," she gushed, "that sure is fine. But I always thought you said your daughter was going to be a doctor. What's she doing wasting her time on a school paper? My Shirley says they only take people on a school paper who are really interested in newspaper work."

She nonchalantly flicked a lace handkerchief across her thin aquiline nose while she made sure Mrs. Sussman was following her line of thought.

"Are you sure your Rosie really wants to be a doctor?" she asked

meaningly. Mrs. Sussman flushed angrily.

"Of course she does," she replied firmly. "Ever since she was a little bit of a girl, she wanted to be a doctor."

"Huh!" Mrs. Hoffheimer grunted skeptically, "you mean *you* always wanted her to." And with the air of making a witty remark, she leaned over and tapped Mrs. Sussman's wrist.

"You know there's always a lot of boys working on a school paper." Her voice was low and insinuating. "My Shirley says that's one of the best ways to get acquainted with them."

The thrust went deep as Mrs. Hoffheimer had known it would. For a second Mrs. Sussman looked a bit frightened. Then she recovered herself.

"My Rosie don't care for that sort of foolishness," she assured herself out loud. "Maybe after she gets her M.D. but not now. She never did care for boys like the flappers do." She paused for breath and then inquired pointedly. "Talking of boys, didn't I see your Shirley out with that new clerk from Blumenthal's last week?"

"Yeh," Mrs. Hoffheimer sighed, running a thin, long-fingered hand over her smoothly brushed, graying hair. "The boys always was crazy about my Shirley. I can't keep them away. They swarm around her like flies around sugar. But she doesn't care nothing for them. She just goes out with them because she don't want to hurt their feelings. She's wedded to her art, you know," Mrs. Hoffheimer concluded blandly.

"Art!" Mrs. Sussman exclaimed sharply, "I always thought you said your daughter was going to be a teacher."

"Yes, Shirley did use to think she'd be a teacher," Mrs. Hoffheimer admitted, "but now she feels the call of art." Mrs. Sussman was regarding her with what in a thinner person would have been called a cynical smile. But Mrs. Hoffheimer was used to such smiles.

"And what do you think," she continued, "Mme. Dupree told me confidentially (but of course I don't mind telling an old friend like you) that my Shirley stands a fine chance of getting the art scholarship to study in Paris next year."

Mrs. Sussman glanced wildly around for a chance to escape. Fortune favored her. Annie Finkelstein, the most active Daughter, came into view, and with a brilliant smile for both the somewhat flushed looking ladies, called to Mrs. Sussman.

"Ready to go home, Minnie? Come with us if you are."

Mrs. Sussman was never more ready to leave a Daughter's meeting in her life.

Once out in the refreshing June air and reclining comfortably upon the soft cushions of Annie Finkelstein's car, Mrs. Sussman began to feel more at ease.

"The old cat! She's nothing but a lot of hot air," she murmured to herself, unconsciously using her daughter's phrase.

A soft smile curved her lips. She gazed lovingly at the passing streets. Yes, her Rosie would show them all, she thought happily. She had always been a smart and obedient child. Always made the best marks in school and always took her mother's advice about practically everything. She was lost in a pleasant jumble of dreams in which Rosie appeared as a saintly physician miraculously healing all who came to her. Somewhere in the background but always the "power behind the throne" she herself hovered advising and encouraging her daughter who still leant on her as she had years ago. Across these happy scenes flitted another image, one which also gave her pleasure. How Mrs. Hoffheimer would have raged could she have been permitted to gaze upon those mental pictures of Mrs. Sussman, for there was Shirley, Shirley the artist, Shirley the leader of her school, cast in the ignominious role of a stenographer or, equally deplorable, the wife of an impoverished shoe clerk.

Shoe clerk! Mrs. Sussman smiled contemptuously thinking of Shirley's frequent appearances with the shoe clerk from Blumenthal's. She was glad her Rosie had better sense than to throw her time away on these modern "sheiks." The only kind of boys Rosie was ever interested in were the intellectual ones and even then she would rather read a book than be bothered with them, she reflected complacently.

Annie Finkelstein pressed her fashionable shoes firmly on the brakes. Their subsequent squealing brought Mrs. Sussman out of the land of dreams.

"Oh, are we already here?" she asked in confusion. "Thank you so much, Annie. Come to see me real soon," she bade her friend goodnight.

The lights were on in the living room. "The dear child!" Mrs. Sussman thought fondly. "She's sitting up waiting for me. Probably ruining her eyes, too," was her afterthought. But no, Rosie was not reading. She had

(Continued on Page 194)



Mischa Auer, grandson of the famous violinist, Leopold Auer, as "King David" in an act given before the convention of the National Council of Jewish Women. Lillian Ehrman is the dancer.

TEN thousand Jewish young women in New York City today are unemployed because of discrimination against them as Jewesses, according to Mrs. Estelle M. Sternberger, National Executive Secretary of the Council of Jewish Women, who spoke before the annual convention of that body last month in Los Angeles. The situation in Chicago is even worse, she declared, stating that 8,000 Jewish girls there are unemployed for a similar reason, although Chicago has only one-fourth the Jewish population of New York City.

The organization decided to launch a nation-wide appeal for funds to carry on the work of the Council. Mrs. Joseph E. Friend, New Orleans, was re-elected President.

The high point of the convention's entertainment program was the spectacular pageant, "Hear, O Israel," which, with world peace as its motif, depicted the important role which women have taken in the progress of mankind. Numbered in the cast of 350 were some of the nation's most prominent Jewish women.

* * *

IN spite of almost world-wide agitation favorable to Philip Halsmann, the Supreme Court of Austria has denied the appeal of Halsmann's lawyer to set aside the verdict of guilty of murdering his own father, rendered in a court in Innsbruck. He has been sentenced to four years in prison.

JUDGE Moses M. Sale of St. Louis, Judge of the Circuit

Court, died at the age of 72 years January 29, after an illness which confined him to his home since last October. The deceased had been active in the profession and on the bench for half a century. Born in Louisville, Ky., where he first practised law in the office of James Speed, Attorney General in Lincoln's cabinet, he moved in 1881 to St. Louis. In 1903 he was appointed to fill a vacancy in the Circuit Court Bench by the Governor of Missouri. At the end of the term for which he was appointed he was elected and served until 1910. He resumed the practice of law until called to the Bench again by the electorate of St. Louis in January, 1929. He was actively engaged in judicial work when stricken by illness. The daily press of St. Louis unanimously paid him tribute.

Judge Sale is survived by his widow and two daughters, Mrs. Riette Frey, and Miss Frances Sale, the former being the wife of Judge A. B. Frey, Past President of District Grand Lodge No. 2, I. O. B. B., and the latter a Junior at Washington University. Judge Sale was an ardent B'nai B'rith.

A CROSS-SECTION

little more than 10 per cent of the inmates of all the penal institutions in the state from 1915 to 1925.

* * *

AT what has been described as "one of the most picturesque and impressive meetings in the annals of American Jewish life," held at one of New York's smartest hotels last month, His Excellency, Tytys Filipowicz, Polish Ambassador to the United States, was told that a million Jews of Polish extraction, now living in the United States, are watching Poland's treatment of the Jews. The conference was held under the auspices of the Federation of Polish Jews in America, and Ambassador Filipowicz was properly impressed. "This is one of the happiest moments of my life," he said.

* * *

THE Palestine Jewish Labor Party was the name given last month to the union of the Achduth Avodah and the Hapoel Hazair at the constituent meeting which unanimously adopted the proposed basis for the amalgamation of the two parties.

* * *

INCENSED at the discrimination against Jews in education in Poland, the Jewish Deputies Club of Warsaw has submitted an interpellation to the Polish Parliament, complaining that while the Jewish population of the country is 11 per cent of the total, Jews pay 40 per cent of the direct government taxes, but that the Jewish population does not have elementary schools in proper proportion.

* * *

AYEAR ago the Soviet government nobly announced its intention of creating a Yiddish Socialist Soviet Republic in Bira-Bidjan, Siberia. It was to be a veritable paradise for the Jews. But now the entire project has apparently been abandoned. A special government commission has just been appointed to build up the region and colonize it. Jewish interests in Bira-Bidjan will play a secondary role. Even little preference will be given to Jewish labor.

* * *

BY the end of this year, Chicago's historic Temple Sinai, of which Dr. Louis L. Mann is Rabbi, is expected to be housed in a new structure in the Hyde Park district in Chicago's South Side. Definite plans for the new building are going forward; the exact site will be selected soon.

F JEWISH LIFE

IN Franz Rosenzweig, who died in Frankfort-am-Main recently, German Jewry lost one of its greatest figures. Zionists and assimilationists like mourn the death of "Germany's best Jew," who, as an author on philosophy, history of music, and matters Jewish, did not have his peer in contemporary Germany.

Born in Kassel, Germany, in 1886, Rosenzweig early came in contact with the finest group of German-Jewish assimilationists. He studied in Berlin with the historian Meinecke, whose influence is noticeable in Rosenzweig's first book, "Hegel und der Staat." In this work he still considers the research of German historic development his life's mission. Gradually, however, he took, largely because of Hermann Cohen's influence, an ever increasing interest in the spiritual aspect of German Judaism. Out of his studies of prophetic and talmidic writings grew his translation of Shlomo Halevi's "Chants," and finally, in collaboration with Martin Buber, his extraordinary translation of the Bible.

Protagonist of a Jewish Renaissance, Judaism to him was neither a religious nor national proposition, but rather a manifestation of a life-giving spiritual reality. Though he was fundamentally an assimilationist until his last days, Rosenzweig took a deep interest in all phases of Zionism.

LAST April the B'NAI B'RITH MAGAZINE featured the suggestion of Dr. Cyrus Adler that a complete edition of the works of Maimonides, the greatest Jewish mind of the Middle Ages, be published in 1935, in commemoration of the 800th anniversary of his birth in 1135. Now the first step has been taken to carry out Dr. Adler's suggestion. A committee of seven to direct the project is to be appointed by Professor Louis Ginzberg of the Jewish Theological Seminary as a result of action taken at the annual meeting of the American Academy for Jewish Research in New York City. Prof. Ginzberg was elected President of the Academy for the ensuing year.

SIGMA ALPHA MU, the largest international collegiate Jewish social fraternity, which last year established a scholarship in the Hebrew University at Jerusalem, voted at this year's convention to renew the scholarship.

THE Hebrew Union College should move slowly and gradually toward the status of a post-graduate institution. Such was the decision of a joint meeting of the faculty and the Board of Governors recently. Approval was given to the recommendation that, beginning in the fall of this year, students must have reached the sophomore class in the University before being admitted to the College.



Professor Salo Baron

A GREAT honor has come to Professor Salo Baron of the Department of History of the Jewish Institute of Religion. He has been invited by the Board of Trustees of Columbia University to become Professor of Jewish History, Literature, and Institutions of that University. This chair was established through the recent gift of Mrs. Nathan J. Miller in memory of her husband, and is primarily designed to foster research in Jewish studies among the thousands of Jewish graduates and undergraduates of Columbia. Professor Baron holds degrees of Doctor of Philosophy, Doctor of Political Science, and Doctor of Jurisprudence from the University of Vienna, and the rabbinical degree from the Jewish Theological Seminary of Vienna.



Sons of Palestine colonists packing hay on their farms. Modern machinery may be seen in many places, supplied largely through organizations supported by American capital.

A BOOK outlining the economic problems of the Jews during the last 50 years, and containing the history of the Ort, the Society for the Promotion of Agricultural and Technical Trades among the Jews of Eastern Europe, will be published in 1930 to celebrate the Jubilee year of Ort's organized efforts to stabilize the economic condition of the Jews.

A PENSION for the dependent aged was endorsed at the tenth annual convention of the Federation of Jewish Women's Organizations in New York last month. More than 400 delegates, representing 160 affiliated organizations, were in attendance.

GERMANY is not forgetting her great Jews. An international committee is at work in Berlin to collect funds for a monument to Heinrich Heine, to be erected in Dusseldorf, his native town, and their appeal, just issued, contains such notable signatures as those of Max Liebermann, Thomas Mann, Romain Rolland, Selma Lagerlof, Rabindranath Tagore, Maxim Gorki, and others. Nearly all these are Nobel Prize winners, and it is gratifying that they should be united in rendering honor to the memory of a man who was, ultimately, a great world-poet.

Simultaneously, in Berlin, the inaugural meeting of the Moses Mendelsohn Endowment Fund was held. The Fund consists of a quarter of a million marks, contributed by the famous firm of bankers who are directly descended from the "founder of modern Judaism." The distribution will be made annually on his birthday, September 6, and Professor Albert Einstein has been asked to draft detailed proposals for the employment of the income, which will amount to about 20,000 marks, so as best to assist deserving talent to devote itself to research, particularly in Dessau, where Moses Mendelsohn was born. In his name and memory, young students will travel from Dessau to Berlin under happier conditions than those he so triumphantly overcame.

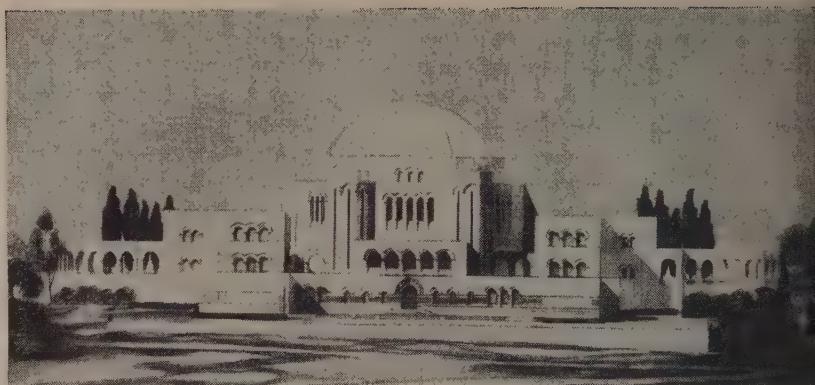
The City Council of Koswig has passed a resolution to place a memorial tablet on the birthplace of the great Jewish philosopher, Hermann Cohen.

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TWO generations ago a 16-year-old Russian Jewish immigrant, named Wolfe Oltarsh, landed in New York City. After many vicissitudes, he founded the Oltarsh Engineering Company. His son, David, followed in his footsteps. Last month the construction firm of David Oltarsh, Inc., was awarded a \$100,000,000 contract by the Roumanian government to build houses for government employees in Bucharest and other large cities. Mr. Oltarsh's firm has built some of New York's leading structures.

* * *

THOUSANDS of Jews in Austria are preparing for emigration to Palestine to become *chalutzim*. It was revealed at the conference of the Austrian "He-Chalutz" organization that tens of thousands are waiting for Chalutzim certificates. The conference was greeted by representatives of all local Zionist organizations and B'nai B'rith lodges.



This is the architect's conception of the proposed Rosenbloom Memorial Building to be built on Mount Scopus as an addition to the Hebrew University there. It will cost more than half a million dollars.

ROUMANIA, for the Jews, is a land of striking contrasts. On the one hand, it has earned for itself one of the blackest and most disgusting names in history as an anti-Semitic country, and on the other hand, some Jews hold positions of supreme importance there. Thus, we read that the two largest, most widely-circulated, and most influential newspapers in Bucharest, are both published and edited by Jews. But last month Gentile students and professors stood calmly by in the University while anti-Semitic students beat their fellow Jewish students murderously in a locked room. The condition of the Jews in Roumania, and ways to improve it, were discussed recently by Carol Davila, the Roumanian Minister, and Dr. Cyrus Adler, President of the American Jewish Committee. Mr. Davila expressed a desire to make inquiries on all suggestions pertaining to the betterment of conditions of the Jews in Roumania.

* * *

EDUARD BERNSTEIN, great German Socialist and founder of the Revisionist Socialists, celebrated his 80th birthday in Berlin last month with the declaration that he keenly regretted his leaving the Jewish faith 50 years ago and was now proud to publicly reclaim Judaism. His statement said:

"At that time I surrendered to the discipline of the Socialist Party which recommended that its members leave the churches. The Jewish Socialists also had to leave Jewish religious institutions, although this was very painful to me. Today I could not possibly leave the persecuted Jewish people. I have always fought for Jewish rights and have demanded a Jewish National Home in Palestine, but not a nationalistic state. I am a Poale Zionist and a true Jew."

THAT the confiscation of synagogues on the part of local Soviets now continues throughout Russia and that such confiscation is accompanied "by every conceivable molestation of the religious life of the Jews under the present Russian regime" was the burden of an address which the Rev. Dr. Joseph H. Hertz, Chief Rabbi of Great Britain, delivered at a great demonstration in London held recently as a protest against the atheistic crusade of the Russian government. Dr. Hertz was the only Jewish speaker

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GEN. JAN CHRISTIAN SMUTS South African statesman, and a member of the British war-time cabinet that issued the Balfour Declaration, came to New York last month and made a heroic pledge at a luncheon in his honor given by the Zionist Organization of America. He promised that the Balfour Declaration in both letter and spirit would be carried out by the British government; that no pogroms would be permitted under the British flag; that security for a Jewish National Home in Palestine as well as free and early immigration of Jews into the country will be forthcoming

* * *

DURING January, dedicatory exercises were held for four new Jewish Centers in this country: at Port Chester, N. Y.; Plainfield, N. J.; Pittsburgh; and Stamford, Conn. In addition, there are under construction the \$2,000,000 Y. M. H. A., New York City; the \$700,000 Y. M. H. A. and Y. W. H. A. building at Baltimore and the buildings of the Jewish Community Center of Fulton County at Gloversville, N. Y.; the Y. M. and Y. W. H. A. at Elizabeth, N. J.; and the Jewish Community Center of Bloomfield, N. J.

The Jewish Collegian: Missionary of Good Will

By Harold Riegelman

THE WAS standing in a long line of hungry but patient passengers who filled the corridor of a dining car. We were moving very slowly toward the tables when two short, aggressive individuals who might have been Jewish shouldered their way from the rear explaining that they were going through the diner to the cars head. Once at the head of the line they apparently changed their intentions and occupied the next table which became vacant. We were all indignant, the gentleman next to me especially so. Turning to his companion he said, "Damn those Jews. I'd like to hang them all!" I said nothing until he repeated the comment. I asked him very mildly whether perhaps he was not hard on the Jews. He was very embarrassed, apologized profusely for his loss of temper and protested that some of his best friends were Jews. I explained very gently that my only reason for mentioning the subject was that some of mine were also of that faith. Those two young men were not missionaries of goodwill.

Anti-Jewish Prejudice in America Has Its Compensations

IT is not as a Jew that I am unduly oppressed by the existence of anti-Jewish prejudice in America. I think that for the Jew such feeling is not without its compensations. I think it is a challenge to overcome obstacles which in most, if not all, instances can be overcome by courage and merit. I like to believe that the achievement by a Jew of recognition for service well rendered is not the fruit of circumstances in which honest and successful effort plays no part. He is not likely to ride to fame upon the shoulders of either his ancestors or his contemporaries. Also, I have in mind that if there be one group of men who must clear the bar at four feet in order to secure a given rating, and another group which must clear it at four feet two in order to secure the same rating, the latter group is likely to develop the better jumpers.

But we should not overlook that there are sensitive souls who are discouraged by the handicap from even

THIS is the first of a series of articles on Jewish problems in American colleges and universities. Others will appear in subsequent issues of the B'NAI B'RITH MAGAZINE. With the growth of the B'nai B'rith Hillel Foundations in eight of the leading universities of the land; with the continued expansion in size and influence of nearly a dozen Jewish national fraternities and more than a half dozen Jewish sororities; with the Menorah, Avukah, and other Jewish collegiate organizations all carrying on their respective programs in universities from Maine to California—it can be seen that today, as never before, the life and problems of the American college Jew are complex, significant, and intensely interesting. The present article by Mr. Riegelman is one calculated to stir up discussion, especially among the younger set. The B'NAI B'RITH MAGAZINE invites its readers to send in their reactions to this stimulating essay.—Ed.

attempting to do what lies within their power, men whose capacities to contribute to the public good are chilled into sterility by a sense of unfairness and futility. The loss is that of the community. When the prejudice finds expression in exclusion from social association the loss is that of those who deny themselves stimulating contact with their fellows of different stock and tradition. When prejudice finds expression in a limitation upon the number of Jewish students who may matriculate at a university, the loss is that of the institution which has set up a standard inconsistent with scholastic attainment, and it is also the loss of the students who do matriculate and are deprived of free contact with people whom they will meet in free competition after school years are done. It is not well that young men in college should be deprived of the opportunity to choose their companions from a cosmopolitan field. There, at least, freedom of association should know no barrier because of place, wealth, race, creed or color.

Good Will and Understanding Constitute a Public Service

FOR these reasons I approach the subject of anti-Jewish feeling, its origins, characteristics and cure, from the standpoint of the community as a whole, rather than from that of the portion of the community which is Jewish. And from that point of view the substitution of good will and understanding is a public service rather than a service to self or to one's people.

If I confine this discussion to the Jewish collegian, it is not because he is unique. The same principles apply off as well as on the campus. It so happens that the campus is an excellent laboratory in which to apply those principles, and the Jewish university man, in the nature of things, should be an exceptionally qualified instrument with which to make the application.

Personal Experience Illustrates Source of Anti-Semitism

WHENCE springs the feeling against Jews? It is reasonably certain that people are not born with it. And yet it frequently manifests itself early in life. Reynolds and I were classmates and friends at Cornell. We both were trying for the freshman crew squad. On this particular afternoon we sat out upon a hillside overlooking Lake Cayuga. We hadn't been talking. Suddenly Reynolds turned to me and said, "You know, you are the first Jew I ever met!" That was funny, I thought, and said so. "It's a fact," he continued. "I was brought up in the Colorado mountains; I never saw a Jew there. I always had the impression they had horns on their heads. I don't know why. It seems ridiculous, doesn't it?" I lowered my head to show my horns. We both laughed. Reynolds and I were great friends.

The feeling comes. Perhaps it gets its start in the New Testament, perhaps in Shakespeare, perhaps in an idle tale which forms a first impression that outlasts the memory of the tale itself, perhaps in an unprofitable business transaction in which one's

father, uncle, or a friend of the family participated. Once the seed is planted it needs but slight encouragement to germinate and send its roots throughout the mind in which it has found lodgment.

Now, what is the fruit of this planting? It is the belief, conscious or unconscious, that the Jew is a physical coward, is materialistic, shrewd and greedy, is unacquainted with social conventions and therefore ill-adapted to the society of gentlemen, is unsportsmanlike, highly individualistic and a factor of unrest and disintegration in the life of the community.

Demonstration Is the Most Powerful Foe of Prejudices

You cannot argue or talk a man out of such a conviction. I doubt whether any sermon from any pulpit ever destroyed or even diminished any such conviction. That which is not founded in reason does not easily submit to reason. If I believe in ghosts I need more than words to de-ghost me. These prejudices do not yield to human breath. Words may fan the embers to a glow, and fan the glow to a flame, but they cannot so readily undo the harm they do. These prejudices know but one implacable, invincible foe. That foe is demonstration. The man from Missouri mistrusts his ears. He wants to be shown. In some respects we are all from Missouri.

If I go out for the football squad—I who am known by my fellows to be a Jew—and play the game as well as I can, play it fearlessly, play it cleanly, what happens? I am an exception to the rule that the Jew is weak, cowardly, unsportsmanlike. But if another and yet another Jew plays the game as well as he can, plays it fearlessly, plays it cleanly, it is not long before the exceptions will become the rule and the teammates of these Jewish athletes will come to regard what was the rule as the exception. The Jewish student who participates in those activities which raise the standing of his alma mater abroad and add to the well-being of his institution at home, be those activities in the field of journalism, debate, drama, or any other sphere, becomes at first the exception to the rule that the Jew is a factor of unrest and disintegration in the community in which he finds himself. And as these exceptions multiply, the rule vanishes. And so it is with restraint in dress and deportment, courtesy and consideration in purely social relationships.



Harold Riegelman

Urge Jews to Achieve in Many Fields of Endeavor

Briefly, what I am urging is that the normal Jewish gentleman demonstrate the normal attributes of the normal Jewish gentleman and that he do this in the many fields open to the college man, fields in which he is bound to come into agreeable and valuable contact with his non-Jewish classmates, to their great advantage and his.

I do not wish to imply that Jews as a group now hold aloof from extra curricular activities. They do not. My point is that they do not go into a sufficient diversity of activities, and that they do not fully appreciate the relation between those activities and their opportunities to promote good will and understanding between Jew and non-Jew.

A very illuminating survey of this subject was made in 1926. It related to 67 widely scattered collegiate institutions with a total enrollment of 160,000 male undergraduates of whom slightly over 18,350, or 11 1/2%, were Jewish. In usual course the number of Jewish students on varsity athletic teams ought to be 11 1/2% of the total number of students on such teams. It was actually 7 1/4%, which is, roughly, 25% less than the quota. On the other hand, 19 1/2% of the student management of campus publications

HAROLD RIEGELMAN, successful young New York attorney, has for many years played prominent parts in movements of interest to students. He has served as Chairman of the National Interfraternity Conference, and is a trustee of the Menorah Association. He is a former National President of Zeta Beta Tau Fraternity. Mr. Riegelman has also been President of the Council on American Jewish Student Affairs.

Born in Des Moines, Ia., in 1892, he received his B. A. from Cornell University in 1914, and his M. A. and LL.B. from Columbia two years later. He enlisted in the army at the entrance of the United States into the war, and fought through the battles of Chateau Thierry, the Vesle, St. Mihiel, and Argonne, where he was commended for courage.

was Jewish, while 22 1/2% of the membership of debating teams was Jewish. By and large, this disproportion, while flattering as a tribute to Jewish intellect, and encouraging as an indication that recognition is not withheld when merit warrants recognition, does not render the cause of tolerance and good will the same service as a more balanced record of activity. Demonstrations of intelligence and mental acumen are not as necessary in this kind of missionary work we are considering, as demonstrations of those more fundamental—I may say elemental—qualities which are erroneously supposed to be essentially characteristic of the Nordic stock. I would not by any possibility be understood to discourage any man from participation in non-athletic activity. The appeal is rather to those not conspicuously fitted for such fields but who might successfully engage in the other. And my appeal is to both athletes and non-athletes to bear at all times in mind that whether they like it or not the world in which they move is applying the yardstick of their individual manhood, decency and gentility to the Jewish people.

Present-Day Students Are Community Leaders of Future

I have described the campus as an ideal laboratory for this experimen-

eradicating race prejudice by the process of demonstrating repeatedly, intelligently and consistently the baseness of such prejudice. Let me remind you that men come to the camps from every city, village, and hamlet in the land; they come with hope, enthusiasm and idealism. For four of the most impressionable years of their lives they absorb ideas and form judgments which they carry with them back to the cities, villages, and hamlets where they make their homes. It is this group which will contribute in largest proportion to the leaders of thought, the formers of public opinion, the direction of education, and the employment of labor. It is this group which will mold and direct the social life of their communities. Do you not see the imperative importance of insuring that these men of all men should think straight and act straight in the matter of the relations between Jew and non-Jew?

Honest, Clean, Brave Effort Better Than Success

I am not interested in the honor and the recognition that will come, as it was in the past, to Jewish students who make fine contributions to campus life. These things come in natural course. They are often the sign and symbol that the wearer has played the game well. But such signs and symbols are no guarantee that the wearer has used his opportunity to hold the attitude of his comrades and the lack of such signs and symbols does not indicate that a man has failed to use his opportunity. A 'Varsity letter' is a fine thing. But for the purpose of this discussion an honest, clean, brave effort which is not successful may easily be a finer thing. I like to think that many a former football star carries within himself today the memory of the dogged, quiet, stalwart effort of the Jewish lad who never made the team.

The mission of the Jewish collegian is to engage in the campus life of his college, and to so engage in the campus life that he, as an individual, is a compelling demonstration of what he believes the world is entitled to expect of a Jewish gentleman.

It is contrary to that mission for the Jewish collegian to go through his college course alone, concentrating upon what he can get out of the institution without thought of what he can bring to it.

It is contrary to that mission for the Jewish collegian to limit his social, scholastic, and general campus as-

sociations to members of his own faith.

It is contrary to that mission for him to subordinate the manner in which the prize is contested to the winning of the prize.

No Inconsistency Between Jewish Fraternities and Collegian's Mission

I do not wish to be misunderstood as implying that there is any inconsistency between the Jewish college fraternity and this mission. There is no inconsistency, if the fraternity is conscious of the mission. If it is conscious of the mission it becomes a fine instrument for making the mission effective. It fixes the identity of the Jewish student as a Jew. It gives a home to the Jewish student and furnishes a continuous stimulus and encouragement to him to make such contribution to his institution as lies within his capacity. It affords wider opportunity for purely social contacts between Jew and non-Jew by giving the former the opportunity to reciprocate the hospitality of non-Jewish fraternity men, and a place in which he may welcome his non-fraternity comrades. And finally, the Jewish fraternity brings about a closer relationship and association between its members and the faculty, whom it may invite to the chapter house. To the extent that fraternities further these ends they are invaluable adjuncts to the mission of the Jewish collegian.

Says Hillel Foundation Invaluable to College Jews

Undoubtedly the value of the different chapters from this point of view varies widely among those chapters. But we may not condemn the institu-

tion because in isolated instances its units fall below the standard of its ideals. The same observations which apply to fraternities apply in but slightly varying degrees to student congregations and B'nai B'rith Hillel Foundations. As adjuncts to the mission they are invaluable and irreplaceable.

The existence of anti-Jewish feeling is, then, not a Jewish problem but a community problem. In attacking it Jews act not primarily as Jews but as public-spirited citizens. The burden falls upon the Jewish collegian, first, because the campus is the source of future leadership of public opinion, and second, because the Jew in college is likely to be peculiarly fitted to fight the kind of battle which the occasion demands.

The battle is not of words, not of argument or protest, but of excellent conduct and manly deportment in the advancement of community interests. The pioneer is the "exception" to the scandalous figment of "rules" which have been built up to rationalize a baseless prejudice. Those who come after the pioneer are also "exceptions" until the exceptions multiply sufficiently to become the rule. The formula is both quantitative and qualitative. It is in this fashion, and there is no other fashion, in which good will and understanding may be substituted for the artificial, anti-social barriers which may indeed be advantageous to those who are excluded, but which do so much to deprive those who raise the barriers from the fullness and richness of life which is the heritage of intelligence, tolerance and generosity.

Among Our Contributors

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George Washington



Seixas, who had made every sacrifice to further the cause of the Revolution.

There were only 3,000 Jews in America at the time. And yet members of this small number played important roles in Washington's life. Washington's personal records and private conduct show that he was on friendly terms with the Jews, was familiar with their services in behalf of their country, and respected and favored them. Washington not only advocated freedom and tolerance, but he lived according to these precepts. A Jew, Col. Isaac Franks, was one of his trusted advisers.

George Washington was a Mason and it has been established that a Jew was one of his fellow lodge members. Toward the latter part of his life, he had Jewish neighbors. "It appears," says a paper published in the proceedings of the Jewish Historical Society, "that there was quite a flourishing community of Sephardic Jews in the western part of Virginia, even in the middle of the 18th century. Immediately following the Revolutionary War, Michael and Bernard Gratz were associated (apparently as partners) with Hon. James Wilson, Levi Hollingsworth and Charles Willing, all of Philadelphia, and the Hon. Dorsey Pentecost, in the ownership of a vast tract of 321,000 acres of land in Fayette and Montgomery counties in Virginia. The land is described as being just west of the Ohio River near the tract owned by his Excellency General Washington." In Washington's journal, commenting on the trip across the Alleghany, he mentions two soldiers who were probably Jewish. The writing, dated July 9th, 1754, says: "on command . . . Michael Franks." In another place, we read of Jacob Myer . . . "fit for duty."

THERE was nation-wide rejoicing in 1788. Instead of the Articles of Confederation, which kept the colonists in turmoil and chaos, the Constitution gave promise of building up a strong central government, of maintaining law and order. Again George Washington was hailed as a great leader, a leader in peace as well as in war.

To celebrate the completion of one of the greatest pieces of governmental legislation, 5,000 citizens at Philadelphia, then the seat of government, spontaneously gathered for a giant parade. Distinguished leaders from all walks of life were present. At the head marched two Christian ministers. And between them walked the Rabbi of the City of Philadelphia.

The scene now shifts to the pomp and grandeur of Washington's inaugural exercises in New York. A statue of Washington on the steps of the treasury building in Wall Street commemorates this historical event. The representatives of the clergy were there to bless the occasion and beseech the blessing of God. Fourteen ministers participated in the exercises. One of them was a rabbi, Mendes

fell under suspicion of abetting the traitor, but his innocence was fully established. Arnold himself took pains to clear his aide-de-camp. "In justice to the gentlemen of my Family," Arnold wrote to Washington, "Colonel Varick and Major Franks, I think bound to declare, that they as well as Joshua Smith, Esq. (whom I know is suspected), are totally ignorant of any transaction of mine that they had reason to believe was injurious to the public."

David Franks was assigned to the staff of George Washington's army after the former was acquitted by court martial. But there were grumblings and dark whisperings in the regiment directed against David Franks. When he learned of it, he took the matter up with Washington and asked that another investigation be made, on the ground that "Arnold's baseness gave the tongue of Calumny ground sufficient." The investigation was made, and he was again cleared. After the war, he was employed as the agent of the United States on several important missions.

But the third member of the family played a most trusted and important part in the Revolutionary War. He was Col. Isaac Franks, an ardent patriot. At one time, he served as aide-de-camp to General Washington and later provided the home in which Washington made his headquarters. Col. Franks had bought the home in Germantown, "famous as having on time been occupied by Sir William Howe, and later (1793) by Washington upon removal of the seat of government to Germantown during prevalence of yellow fever in Philadelphia."

The records show that, in carrying out George Washington's orders, Haym Solomon had to suffer in "loathsome prison, sharing the privations and horrors." Haym Solomon was arrested by the British General Sir H. Clinton, in New York "on charges that he had received orders from General Washington to burn their fleet and destroy their ware houses, which he had attempted to execute." Other charges were that he had helped out prisoners of war with loans.

There are scarcely any anecdotes of Jewish interest connected with Washington. One has come down to us the story of Jacob Isaacs. He was

Lincoln, and the Jews

not successful in a worldly sense, though not because of lack of initiative or energy. He had presented a memorial to Congress in 1791 relative to a method of converting salt water to fresh water.

Dr. Friedenwald says of him: "Jacob Aacs kept himself before the public through his untiring efforts to get on the world. In 1772 he was invented, and from that time we hear nothing from him until 1783 when he offered to have vessels built in Rhode Island on reasonable terms. At the time of Washington's visit to Newport, 1790, he brought himself again to the public's notice by presenting the President with a bottle of water extracted from ocean water, so free from saline matter as to answer for all common and culinary purposes of fountain or river water. The narrative goes on to say that 'the President was pleased to express himself highly satisfied herewith.'

Highly interesting, too, is Washington's correspondence with the synagogues, of which the Newport letter is the most famous. "The number of Israelites in this country prior to the Declaration of Independence was not large, but there is undoubtedly evidence that they were staunch supporters of the colonies in their efforts to secure severance from the foreign yoke," says Louis Abraham in an article on "Correspondence between Washington and Jewish Citizens."

In a testimonial presented to the president by Mr. Jackson, one of the representatives from Georgia, Levi Heftal, in behalf of the Hebrew Congregations of Savannah, wrote in part: "Your unexampled liberality and extensive philanthropy have dispelled that cloud of bigotry and superstition which has long as a veil, shaded religion . . . enfranchised us with all the privileges and immunities of free citizens, and initiated us into the grand mass of legislative mechanism. Your example you have taught us to endure the ravages of war with manly fortitude, and to enjoy the blessings of peace with reverence to the Deity, and benignity and love to our fellow-creatures."

In his reply, George Washington rejoiced over the "spirit of liberality and philanthropy" in this country, and gave thanks that these were "much more prevalent than formerly among

the enlightened nations of the earth."

"May the same wonder-working Deity," he continues, "who long since delivered the Hebrews from their Egyptian oppressors, planted them in a promised land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, still continue to water them with the dews of heaven and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah."

There are other Washington letters, in which the first President expresses warm appreciation to the Hebrew Congregations of Philadelphia, New York, Charleston, and Richmond.

But the classic letter of its kind is one addressed to the Newport, R. I., Congregation. In it, George Washington shows in unmistakable language that he was free of bigotry and intolerance. In it he sounded the keynote of religious freedom and equality, which have characterized the philosophy of the United States.

"The citizens of the United States of America," he writes, "have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy—a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship."

" . . . happily, the government of the United States, which gives to bigotry no fictions, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support."

JEANNE GOODSIDE.

* * *

THE personality of Abraham Lincoln has captivated the imagination of diverse types of men and the general appreciation of his heroic mould increases as time passes. He was a man of the people and a man of the ages.

The Jews, records show, few though they were in number, were consistent and loyal supporters of the President. Lincoln had some very good Jewish friends. To some of them he turned for advice and help. "The Jewish people, through their leaders and rabbis, not only came in contact with Lincoln, but responded to his call."



Thus writes Emanuel Hertz in his recent book, "Abraham Lincoln: The Tribute of the Synagogue."

It was from this author at his home on Riverside Drive that I learned that the first man to suggest Lincoln as candidate for the Presidency was a Jew, Abraham Jonas, of Quincy, Ill., Lincoln's life-long friend and neighbor. Jonas also did campaign work to bring about his friend's nomination.

To the honor of the Jewish rabbinate, small though it was, it can be said that it was a unit in encouraging and backing Lincoln's effort to free the slaves. Dr. Goetheil went to Manchester to preach against slavery. Dr. Einhorn and Dr. Szold, both of Baltimore, and Dr. Morais in Philadelphia, were active preachers against slavery. All of these knew Lincoln personally, and had his confidence. Rabbi Isaac M. Wise, founder of the Hebrew Union College, and among the first teachers of Reform Judaism in America, was a close friend of Lincoln's, and was a frequent visitor at the White House. There were one or two rabbis who defended slavery on the ground that the Bible condoned it. Among them were Rabbi Raphael

and Rabbi Leeser. As soon as the Civil War broke out, however, the rabbinate stood solidly behind the President.

The humanity of Lincoln served as a basis for many anecdotes. The following is told by the Very Rev. Dr. J. H. Hertz, Chief Rabbi of the United Hebrew Congregation of the British Empire:

"Lincoln the man," he writes, "is greater than his words or even his world-historic deeds. He walked in humility with his God, and he never forgot pity. My reverend teacher, Dr. Benjamin Szold, related to me the following incident: He had occasion to accompany a poor Jewish woman to the White House and beseech the President to pardon her wayward son, who had deserted from the army. She told her story in Yiddish, of which the President did not understand a word. But Abraham Lincoln only saw before him a mother imploring him for the life of her child; and as he listened to her unintelligible and yet agonizing plea, the tears coursed down his cheeks."

Another true incident, along the same line, is told by Dr. Harold Korn, of the Jewish Historical Society. It concerns a young Jewish soldier, whose mother was critically ill. The young man asked for a leave of absence, which was refused. He deserted. The young man soon after was arrested, court-martialed, and sentenced to be shot.

Simon Wolf was asked to intercede for the boy. In company with the Hon. Thomas Corwin, a Congressman from Ohio, he tried to see the President. Lincoln was unusually busy that day, and could not make time to see them. Finally, at two o'clock in the morning, the two were ushered into the private office of the President.

Lincoln listened attentively to their story, and then said: "It's impossible for me to do anything. I have no influence with this administration. Edward S. Stanton (then Secretary of War) said to me that I must quit pardoning soldiers or he'll quit my cabinet."

Wolf and Corwin, very much disengaged, with bowed heads, walked to the door. Wolf already had his hand on the knob.

"Mr. President," he said, "would you have been a deserter to the woman who gave you birth, or rather a deserter in law, but not in fact, to the flag?"

In response, Lincoln rang for his secretary and gave orders that a tele-

gram should be sent ordering a stay of execution. The soldier, afterwards pardoned, distinguished himself for bravery and daring.

But just as the President could be kind and considerate, so, when necessary, could he be caustic and sharp.

Adolphus S. Solomons, a prominent Jew of the period, came with a Jewish minister on the Sabbath day to seek a commission for the latter's son. He described what happened as follows:

"The day that Lincoln issued one of his early war proclamations I chanced to be at the White House with a distinguished New York rabbi, Dr. Morris J. Raphael, who came to Washington to ask for the promotion of his son, Alfred, from a second to a first lieutenancy in the army. The White House was closed for the day when we got there, but upon sending up my card we gained admittance, and after Lincoln had heard the rabbi's request, he blurted out: 'As God's minister, is it not your duty to be at home today, to pray with your people for the success of our arms, as is being done in every loyal church throughout the North, East and West?' The rabbi, evidently ashamed of his *faux pas*, blushed, and answered: 'My assistant is doing that duty.' 'Ah,' said Lincoln, 'that is different.' The President then drew forth a small card and wrote: 'The Secretary of War will promote Second Lieutenant Raphael to a First Lieutenant.—A. Lincoln.' Handing the card to the rabbi, he said with a smile all his own: 'Now, Doctor, you can go home and do your own praying.'"

Lincoln expressed his friendship to the Jews whenever the opportunity presented itself. One instance came when General Grant issued Order No. 12. Grant, it appeared, was much annoyed by Jewish pedlars who followed in the wake of the army. These pedlars had increased in number and persistence. Whereupon Grant issued an order forbidding all Jews within military lines. This meant that Jews, living within an area of attack, would be driven out. It meant many other inconveniences to the Jews.

When the matter was brought to Lincoln's attention, he modified it.

Fate plays queer tricks, but it seems particularly appropriate that from the Jews who were so steadfastly loyal to him there should come one who would have the privilege of befriending his widow. It was James Seligman of the banking family, who discovered Mrs. Lincoln in southern Germany, suffer-

ing want. And it was he who fathered the act of Congress which gave an annual pension of \$5,000 to the woman whose husband was the country's greatest humanitarian, if not its greatest citizen.

WALTER GINSBURG.

THE BEST LAID PLANS

(Continued from Page 185)

company—a young man. Mrs. Sussman frowned—surely Rosie ought to know better than to entertain a man alone at eleven o'clock at night.

She walked hurriedly into the house. Before she could speak, Rosie got up quickly from her seat beside the youth and began to straighten her hair awkwardly.

"Hello, Ma," she greeted her mother in an unnaturally high voice. Mrs. Sussman stared at her daughter in amazement. What in the world was she so embarrassed about? Rosie glanced shyly at the tall young man who had risen to his feet and was hovering protectingly near her.

"Oh-a-a-Ma," she stammered, "want you to meet Jack Wolfe." Rosie gulped, twisted the ring on her finger and then went on timidly,—"my fiance."

"Fiance!" Mrs. Sussman shrieked, turning pale and sinking into a chair. "Rosileh," she pleaded, "what are you saying? Oi gewald! I must be dreaming."

"We're going to be married next month," the girl mumbled in a strained voice as she poured her mother a glass of water with shaking hands.

"Oi weh ist mir!" Mrs. Sussman moaned. "My own daughter to treat me so. Gets engaged without telling me and I don't even know the boy." Her words were a reproachful wail. The agony was too much. Mrs. Sussman closed her eyes from which tears had begun to flow and continued to groan and rock back and forth in misery.

Suddenly her grief turned to anger.

"You ungrateful wretch!" she screamed. "I don't believe there's another child in the world would do what you have and after all I've done for you too."

"Oh, yes there is, Ma," Rosie defended herself quickly. "We're going to have a double wedding, you know."

"Double wedding? Who else?" Mrs. Sussman threw up her hands jerkily.

"Why Shirley Hoffheimer and I was the ready answer. "She's marrying Ben Frankel. He works in the same department with Jack in Blumenthal's."

WE SEE IN THE PAPERS....

ANTI-SEMITISM in Poland is not the result of a government program, but is ingrained into the Polish people, according to Albert Londres in a recent issue of the Paris daily, *Petit Parisien*. But further in the story he betrays himself in a gross inconsistency.

"The Polish government is placing the Jews outside the pale of its social life," he writes. "It bars them from all offices." Then he grows sympathetic through satire: "The minister was dismissed the last Jewish postman, on the excuse that Jews don't know how to walk. Do you hear, Jew, of what you are being accused? Jew, eternal wanderer, you don't know how to walk!" This is good stuff, this is powerful writing, but what follows is still better:

"In Poland there are three and a half million Jews. The total population of the country is thirty millions. A Jew can neither be a member of the administration, of the army, nor of a university. The workingman's sources of employment are cut off, he is not taken into the factories, the intellectual cannot reach the higher rungs of the social ladder. Why all this?"

"Because every Polish government is powerless when it comes to solving the Jewish problem. The ingrained Jew-hatred is stronger than anything else. This is the worst part about the slavery which Polish Jews have to undergo today."

"Undoubtedly Poland hates the Jews, it has put them outside the pale of its national life, and this in a much more energetic form than the Czarist government ever did. Poland declines to recognize those Jews who refuse to assimilate themselves. Poland wishes to be no more Jewish than the Jews are Polish. Poland is stronger than the Jews. They are choked, they are destroyed, they are bespattered with mud. But do not believe that they are shining for mercy. If you will bend an ear, you will always hear the vowal, 'We are Jews.'"

* * *

Some cogent questions concerning Zionism were asked—and answered by Dr. A. Coralnik in two articles in *The Day* last month. After stating that the present crisis in the Zionist organization is due to the fact that the Zionist party, especially in America,



has been limiting itself to Palestine activities and has not been an active, dynamic force in the Jewish life of the Diaspora, Dr. Coralnik demands:

"Is Zionism only a Palestine movement and nothing more? Is he who wishes to colonize Palestine a Zionist? Is that his only function? So it has become in America and thus it is gradually getting to be in Europe. But it wasn't so formerly. Herzl's Zionism started with the 'Agency' idea—with obtaining the co-operation of eminent and powerful leaders—but changed its tactics very soon. It became a movement of the Jewish masses, the politics of the Jewish people. . . . This was the power of Zionism and this is also its significance to this very day in those lands where Jewish life beats strongest. Zionism is first and foremost the movement for keeping the Jewish people together, for developing its powers, for connecting the past with the present. Zionism is *Jewish politics*. . . . The Zionist party should not isolate itself from the general life of the Jewish people. All Jewish interests—economic, social, cultural—are its interests."

* * *

RABBI STEPHEN S. WISE has a way of aiming directly at the truth as he sees it, and hitting it, that always arrests attention. In the Jewish press of the past few weeks his sermon, "If I Were a Christian," is widely reprinted.

"Obvious it is," writes Dr. Wise, "that the so-called priestly system was not an exclusively or particularly Jewish vice but is one of the human evils bound up with the government of churches, whether pre-Christian or Christian. Nineteen hundred years after the beginning of the Christian era, a Jew cannot help noting that while Judaism has largely disfranchised itself from this evil, the church, which has grown out of—and away from—the teaching of Jesus, is encumbered by ecclesiastics and ecclesiasticism as the Synagogue never was."

Dr. Wise, now thoroughly warmed by his subject, continues:

"If I were a Christian, I could hardly help wonder at the great gulf that has become fixed between such unity and comradeship of the disciples of Jesus as he commanded to them and the endless multiplication throughout the centuries of Christian churches and sects and denominations—much of denominationalism growing up, as the very term implies, around names. If I were a Christian I should grieve—as indeed I do, although a Jew—over the contradiction between the word of him who is called the founder of Christianity, 'Love ye one another,' and the presence of a military guard at the Church of the Nativity in Bethlehem to keep the priests of different groups of Christendom from slaying one another."

If Dr. Wise were a Christian, he says, he would seriously study the Jewish problem, "because the attitude of men to the Jew is always a test of the reality of moral standards and religious claims of civilization itself. For Christianity's sake, I would not have Christendom judged by its attitude toward the Jew, although in truth there are, happily, multitudes of exceptions to unchristian attitude."

* * *

AN attractive little booklet, profusely illustrated, has been issued by the Keren Hayesod, to call attention to the extraordinary progress in Palestine achieved in the course of the last decade due, in great part, to the activities of the Keren Hayesod.

"From the very beginning," the booklet explains, "the idea underlying the establishment of the Keren Hayesod (in London, 1920) has been the enlisting of all parties and sections of the Jewish people in the work for Palestine. By means of a system of voluntary self-taxation of world Jewry it was proposed to raise the funds needed for the establishment of a Homeland for the Jewish people. This idea, embodied in the Keren Hayesod, found its consummation in August, 1929, in Zurich, when representatives of the Jewries of all countries and parties, Zionists and non-Zionists alike, created the Extended Jewish Agency in order to achieve the historic task laid upon the Jewish people."

The booklet illustrates and describes all manner of social life, industry, and education in Palestine.

EDWARD E. GRUSD.

THE PRINTED PAGE

THE THIRTY-SIXTH

Thirty-five Saints and Emil Armin, by J. Z. Jacobson (Stein) \$7.50.

ACCORDING to a Hebrew legend there are in each generation 36 saints for the sake of whom the world continues to exist. . . . Now, I haven't an idea who the other 35 saints of the present day and hour are, but one of them I have discovered. He is Emil Armin. . . .

Thus writes J. Z. Jacobson of his roommate, who is the subject of his book—a book remarkable for its fine grasp of the essence of a man and an artist. Fifty-five handsome illustrations of Armin's work scattered through the book seem to coalesce with the beautifully written text, so that the result is an understanding of Emil Armin as a personality and an artist. The work is a gem for any personal library, especially for the library of a Jew.

Jacobson, who at one time was on the editorial staff of the *B'NAI B'RITH MAGAZINE*, understands not only art and Emil Armin's art, but Emil Armin as well. The story of the shy little Jewish boy who was orphaned at the age of 10 in Austria, now Roumania, and who went doggedly through poverty, pain, toil, and derision for over 30 years in pursuit of artistic ideals, must have appealed to him tremendously. For, of this story of Armin's life he has fashioned a book that is at times funny, at times wistfully sad, personal, and always sincere and ever pervaded with the sense of the wonder and mystery and awe of life.

In it Jacobson tells as much about Armin's art as his life. Both are intensely interesting. Consider with what facility Jacobson explains the Chicago artist's modernism: "Basically modernism means merely the honest expression by each artist of his own emotions. . . . The jagged edges constitute his spontaneous reaction to the impact of life; he is a sworn enemy of smoothness and slickness. The broad strokes are fighter's strokes. And in his art Armin is a fighter, if you know what I mean."

One of the best things about the book is that it is not finished. Emil Armin is in his forties; his best work lies yet before him. When that best work is finally completed, it will be time to complete the book. We hope Jacobson will be the one who does it.

EDWARD E. GRUSD.



THE BEST OF A BAD JOB

How the Great Religions Began, by Joseph Gaer (McBride) \$8.

IN his new volume for adolescents, Joseph Gaer has made the best of a bad job. It is no easy matter to tell the Christian child or the Jewish child bred in our Christian environment the origin and the meaning of the other world religions. It requires not only scholarship, but tact; above all the writer must be aware how little the young reader knows of the background and the modes of thought against which these important creeds are thrown.

On the whole Mr. Gaer has done excellently, when one considers these difficulties. His introduction, although all students of religion may not agree with him, is simple and telling. He writes with rare sympathy of a faith so alien to the western mind as Buddhism. His pages are gratefully free from the horror, or at least the ridicule of peculiar rites, which so often disfigures similar works.

Naturally, our chief interest in this work is with the portion devoted to Judaism. We feel that Mr. Gaer is right in his premise that prophetism has long been and is still its chief note. But we see no reason for the inclusion of even the most picturesque and important of the False Messiahs. It is a disturbing element and should not appear in such a short summary of the religious experiences of the Jew.

ELMA EHRLICH LEVINGER.

* * *

FOR YOUTHFUL SCHOLARS

Introduction to Judaism, by Beryl D. Cohon (Bloch).

RABBI COHON has written a book which should be most useful to any teacher of a confirmation class, or as a reference on the Jewish religion for children of about 14 years of age. The book is written so simply that it will require a minimum of background on the part of either teacher or pupil to understand it. The style is extremely child-like, which is

a great advantage; the child may understand a more difficult vocabulary, but in most similar books the vocabulary is merely another obstacle toward a mastery of the material.

A number of sections receive splendid treatment, notably the one on Judaism and Other Religions, where the perennial questions about the crucifixion, the Jewish view of Jesus, and so on, are admirably summarized and answered. Every Jewish child needs this information, both for his own development and because he daily associates with Christians. It seems to the present reviewer unfortunate that the conception of the mission of Israel is given uncritically, with no reference either to Jewish failures to fulfill their own ideal or the present idealistic movement in Palestine. This is quite as important as Christianity and even more important than the Talmud for the Jewish youth of today. The references also tend rather toward the adult and difficult; which is peculiar in such a simple and child-like book; many of them demand considerable preparation, and several simple ones are omitted, especially in the fields of history and fiction.

LEE J. LEVINGER.

* * *

BOOKS IN BRIEF

Marjorie Fischer, a rapidly rising young Jewish authoress, has written a witty novel of New York society life in *Pleasure First* (Macaulay) \$2.

Far superior to *All Quiet on the Western Front* is Rodion Markovits *Siberian Garrison* (Liveright) \$2.50. Here is a novel of great strength, with the beauty that accompanies strength. Eminent critics have acclaimed the book as the greatest of the twentieth century to date.

Paul Rosenfeld, the music critic, one of the three editors (Lewis Mumford and Alfred Kreymborg are the other two) of *The New American Caravan* (Macaulay). This book contains a full length novel, a full length play, and many poems, short stories and sketches.

Another Macauley book that is outstanding is the recently published *Our Changing Human Nature*, a psychological survey of modern man by Samuel D. Schmalhausen, author of *Why We Misbehave*. He is rapidly earning for himself the flattering title of "the American Havelock Ellis."

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My Visit to the Jerusalem Lodge

By S. Felix Mendelsohn

JPON the invitation of Mr. A. H. Goldsmit, proprietor of the Goldsmit House, I was privileged to attend a meeting of the Jerusalem Lodge of the Independent Order B'nai B'rith last summer. The meeting was held in a building which is the property of the Jerusalem Lodge, but which has hitherto been used also by the Hebrew University Library. Shelves of books from the floor to the ceiling surrounded the walls of the hall in which the meeting was held—an inspiring atmosphere for the Sons of the Covenant in the City of Peace. Most of these books have recently been moved to the new building of the Hebrew University on Mount Scopus, but I understand that through the efforts of the B'nai B'rith a branch library will continue to be maintained in the same building in the city.

There were about 20 members present at the meeting. I was told that this represents a good attendance for an evening in July, since even in the Holy Land our people are not anxious to attend meetings during the summer. However, the membership present included some of the leading Jews of Jerusalem. There were, to mention but a few, Mr. Isaiah Press, President of the Lodge, who is a well-known educator and author of the *Badaecker* for Palestine; Dr. Aaron Mazia, for 50 years a prominent physician and Hebrew lexicographer in Jerusalem who has since been called to his eternal reward; Mr. I. Braude, Comptroller of the Zionist Executive in Palestine, who was an important witness before the British Inquiry Commission which probed the causes of the recent riots; Dr. Jehudah Junovitch, publisher and translator of philosophic works into Hebrew; and others equally prominent. These gentlemen greeted me cordially and the custodian of the archives handed me copies of the Constitution and Ritual in Hebrew, which is the only medium used at the meetings.

Unfortunately the joy which I experienced upon visiting the Lodge hall was seriously marred within a few minutes. Mr. Press came over to me and showed me a cable which he had received on that day from the Hon. Alfred M. Cohen, President of the Order, informing him of the sudden death of Dr. Boris D. Bogen. The never-to-be-forgotten international sec-

retary had been my teacher at the Hebrew Union College and I had been a frequent visitor at the Bogens' during my student days in Cincinnati. The unexpected news naturally shocked me greatly.

Soon thereafter Mr. Press opened the meeting according to the ritual. The secretary read the minutes in which he recorded everything in great detail. Evidently taking minutes is considered quite an art in Palestine to which the secretary devotes a great deal of time. Mr. Press then announced to the Lodge the passing away of Dr. Bogen and he added that since there was an American present who had known the deceased he would call on him for a eulogy. I have not had much experience in Hebrew conversation but I felt that to use any other language would have been out of place at this meeting. I therefore arose and delivered a brief address in Hebrew. After the meeting Mr. Press came over and paid me quite a compliment. "I have been a member of the Jerusalem lodge for 32 years," he said. "During this period we have had a number of American visitors but you are the first one to have spoken to us in Hebrew."

I confess that I was flattered by this remark and I was anxious to know how the secretary took down my words. Through the courtesy of Mr. A. Weisberg, Secretary of District Grand Lodge No. 14, I received a copy of the minutes where I found my address recorded in Hebrew of which the following is a translation:

"Several years ago I learned that the official language of the Jerusalem Lodge is Hebrew, and this gave me a great deal of pleasure. I am very happy that I have the opportunity to be with you and to employ this language. I have been a Ben B'rith for 13 years. It was the Hon. Alfred M. Cohen who initiated me into the Order while I was still a student at Cincinnati. You are no doubt familiar with the work of the B'nai B'rith in America, but let me say to you that what you are doing here is also known to us. For some time we have had opponents of Zionism among the B'nai B'rith, but now there is to be noticed a radical change in this direction. I am hopeful that the B'nai B'rith will shortly do something substantial in the interests of Palestine."

"This evening I have heard from your President the sad news of the death of Dr. Bogen, who had been my teacher and friend and I had also been close to the members of his family. At this moment it is difficult for me to say much about this remarkable character. He was a man of unusual energy. Nothing was too difficult for him and he traveled far and wide in order to spread the B'nai B'rith idea. He took a prominent part in establishing the various Hillel Foundations. Alas for the departed whose equal is difficult to find!"

"I wish to thank you for the honor which you have accorded me in permitting me to address you and I hereby offer to you my covenant of peace."

There was not much business transacted at the meeting and the chairman proceeded to call on Dr. Isaac Epstein, prominent educator of Palestine, to deliver his scheduled address. Dr. Epstein spoke about the difficulties the Jews of Palestine.

The following afternoon Mr. Press and Mr. Weisberg took Mrs. Mendelsohn and myself to view the B'nai B'rith Garden City which is being laid out in a suburb south of Jerusalem near the Jaffa Road. We saw a few houses in the process of construction in the "Shechunath Kraus" (the settlement in memory of the late Mr. Adolf Kraus). Mr. Press explained to us that these houses were made possible through mortgages which are given to members of the B'nai B'rith out of a fund which has been provided by the Wider Scope Campaign. The money is loaned at five per cent interest, which is an unheard of thing in Palestine where mortgages are made at an interest rate of 20 per cent and even more.

From Jerusalem we went to Tel Aviv and on the way we looked up the venerable Mr. M. Meerovitch, one of the founders of the Colony Rishon Le-Zion, where a new B'nai B'rith Lodge has been instituted recently. Mr. Meerovitch was very happy to see us and he took us through the large Carmel Wine Cellars which were built by Lord Benjamin de Rothschild at a tremendous cost. From my conversations with both Mr. Press and Mr. Meerovitch I was convinced that while the B'nai B'rith is already engaged in excellent work in Palestine, it is bound to do even greater things in the future.

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NEWS OF THE LODGES



INSTALLATIONS of new officers in lodges throughout the country have been many and varied during the past month. With the joint installation of the officers of Austin Lodge No. 1100, Chicago, and officers of its Ladies' Auxiliary, a public initiation of a large Alfred M. Cohen Class took place. . . . Bertha E. Schiller, President, and the other officers of San Francisco Auxiliary No. 3 were installed at a public meeting in the B'nai B'rith Building. . . . Another joint installation in a B'nai B'rith building was that of Portland (Ore.) Lodge and its Ladies' Auxiliary. . . . A room in the Jewish Community Center of Newport, R. I., was dedicated in memory of Samuel E. Goldman of Pawtucket, honorary member of Judah Touro Lodge No. 998, at the seventh annual installation of the local lodge. . . . At the installation of the officers of Amos Lodge No. 27, Boston, a feature was the announcement that Brother Levy Herman was re-elected treasurer for the 48th term. . . . Joint installation exercises were held by Middletown (Conn.) Lodge No. 897 and its Ladies' Auxiliary. . . . The recently-installed officers of Menorah Lodge No. 771, Baltimore, who include Rabbi Edward L. Israel of Har Sinai Temple as President-elect, are busy arranging for the convention of District Grand Lodge No. 5 in that city March 5. . . . Lucius L. Solomons, First Vice-President of the Constitution Grand Lodge, and George M. Lipman, President of District No. 4, were guests at the public installation of officers of Oakland (Cal.) Lodge No. 252, where Past President Sam Samuels was presented with a certificate of life membership in recognition of 54 years of continuous membership and service for Oakland Lodge. . . . David Ruslander, President of District No. 1, installed the officers of Mount Royal Lodge No. 729, Montreal, Can. The night before, President Ruslander had installed the officers of Sherbrooke Lodge No. 1070, Sherbrooke, Quebec, Canada. . . . Rabbi Joseph Fink of Buffalo, N. Y., was installed last month as President of Montefiore Lodge No. 70. . . . After the Executive Committee meeting in Cincinnati last month Lucius L. Solomons, First Vice-President of the Constitution Grand Lodge, spoke on B'nai B'rith activities at the installation of officers of Cincinnati Lodge No. 4.

ESSAY contests have been sponsored by the Intellectual Advancement Committee of District No. 3, of which Rabbi Max D. Klein of Philadelphia is chairman. Charles Klein, Allentown, Pa., Second Vice-President of the District, presented a first prize of \$100, and Mr. William Portner, Philadelphia, Chairman of the District's Social Service Committee, presented a second prize of \$50 to be presented annually to the best Jewish students in the University of West Virginia, the awards to be given through District No. 3 and the B'nai B'rith Hillel Foundation at Morgantown, W. Va., the stipulations to be devised by the Director of the Foundation. The same gentlemen presented similar first and second prizes to be given through District No. 3 to the Constitution Grand Lodge and to be awarded annually to the students writing the best essay on a Jewish subject, the contest to be open to all members of the different B'nai B'rith Hillel Foundations in the country.

Mr. Klein also presented a prize of \$100 and Mr. Portner a prize of \$25 to be awarded to A. Z. A. boys in District No. 3 who win first and second places in an essay contest on a Jewish subject.

Dr. B. S. Pollak, of Seacucus, N. J., will present a prize annually to the boy or girl at the B'nai B'rith Orphan Home at Erie, Pa., who submits the best essay on a Jewish subject.

MISS IOLA ZECKHAUSER, Director of Student Activities at the B'nai B'rith Hillel Foundation at Ohio State University, spoke on "The Relationship Between the Menorah Society and the B'nai B'rith Hillel Foundations" at the Menorah Society Convention in New York recently. Miss Zeckhauser's brief talk stressed the comprehensive character and functions of the Hillel Foundations as differing from the specialized ones of Menorah.

WITH talking pictures being made in increasing numbers in the East the B'nai B'rith has been asked by the Motion Picture Producers and Distributors of America to play much the same part there that it has for several years been playing in the criticism of pictures of special interest to Jews which were made in Hollywood. President Cohen has been requested by Will Hays, President of the producers organization, through Carl E. Millikan, Secretary of the last named body to appoint a committee in New York with whom the film producers in the East might confer in reference to pictures to which objections might be raised. . . . President Cohen has accepted the invitation, and will announce his appointments shortly.

A TRIBUTE to a man who devoted his efforts and energy, who gave his love and kindness to his lodge during the long space of 25 years, was paid recently by Eschol Lodge No. 55, Dayton, O., to Joseph Kohn. He was honored by leaders in the community and in the Order.

For 25 years Brother Kohn never missed a single meeting. He went through the various chairs to the Presidency of Eschol Lodge and was elected a delegate to the Grand Lodge in 1917. Among those who paid tribute to him were Samuel H. Thal, President of Eschol Lodge; Sidney C. Kuswurm, Member of the Executive Committee of the Order; Lew Drucker of Cleveland, Member of the District General Committee; and Leonard H. Freiberg, Cincinnati First Vice President of District No.

A DESERVED tribute was paid by Brother Marcus Endel in a recent issue of "Home Echoes," a bulletin published by the Masonic Home of Florida. Brother Endel up to year ago was a member of the General Committee of District Grand Lodge No. 5, I. O. B. B., and latter a Second Vice President of that District Grand Lodge. He is more than 70 years old, and many of his years were spent in the best interests of the Order in Florida.

ALL of Alexandria, La., Jewry was mourning the death on January 22nd of Jonas Rosenthal. Brother Rosenthal was a charter member of Rebecca Lodge No. 240, of Alexandria which was instituted in 1875.

Are these Tallest Office Buildings already obsolete?

They are—unless they have
Manufactured
Weather

Theatres have proved beyond question
that people choose to go where air is con-
ditioned for maximum comfort and health
year round.

Great department stores have found
that people neglect other shops for those
where their comfort is assured by Manufactured
Weather.

Today tenants are enjoying this modern
comfort in numerous offices.

THE newest great office building faces
almost immediate obsolescence
unless it has Manufactured Weather—
just as the old building which was torn
down to make way for it became obso-
lete the moment it lacked something that
the tenants demanded. The office building
which makes its own weather—
which is cooled in summer and heated
in winter with properly conditioned air
makes every other building not so
modernized a thing of the past . . . a
cheaper choice . . . a home for second-
class business.

Manufactured Weather has proved its
worth. It is not a luxury; it is a necessity
as fundamental a necessity as proper
heating, adequate elevator service.

Congress has it—the Nation's Repre-
sentatives meet in the Capitol Halls,
here, winter and summer, the air is
warmed or cooled, humidified or de-
humidified as the season demands, and it
is always fresh, and literally washed clean.

*Macy's has it, a dozen other famous
department stores have it*—they attract
and hold shoppers by the thousands
because of their relief and contentment
in the fresh, pleasant Manufactured
Weather of the store—Independent of
outdoor heat or cold or noise or dust.

Hundreds of factories have it—they
use windows only for light. Sheer manu-
facturing economy has dictated that in-
door air conditions must be constant and
controllable.



use windows only for light. Sheer manu-
facturing economy has dictated that in-
door air conditions must be constant and
controllable.

Can we call that office building "mod-
ern" which has window poles in the cor-
ners, dust cloths in the desk drawers,
nerve-racking street noises in the ears of
the workers—drafty spots near the win-
dows for the executives and stuffy inner
spaces for clerks?

Certainly not—for Manufactured
Weather has banished these antiquated
devices and conditions. The modern 1930
hotel or office building can no more

countenance old-fashioned windows or
fan ventilators than it could do without
elevators.

Prove to yourself that this is true.
Visit a theatre, a store, a factory or a
building where it is already in operation
—and answer for yourself.

Until you have done this, any esti-
mate—any conception—you may have
will fall short of the healthful comfort,
the serenity, and the cleanliness that
Manufactured Weather has to offer.

There is only one Manufactured
Weather. It is the product of Willis H.
Carrier and his associates.

Carrier Engineering Corporation

NEWARK, NEW JERSEY

OFFICES: New York, Philadelphia, Boston, Chicago, Cleveland
Washington, Detroit, Kansas City, Dallas, Los Angeles

Manufactured Weather makes "Every day a good day"

When writing to Advertisers kindly mention the B'NAI B'RITH MAGAZINE

CARRIER
LUFTTECHNISCHE GESELLSCHAFT
STUTTGART, BERLIN

Executive Committee Meets

MATTERS of international B'nai B'rith interest and of general Jewish concern were discussed and acted upon at a meeting of the Executive Committee of the Constitution Grand Lodge in Cincinnati January 12 and 13. President Alfred M. Cohen was in the chair, with the following present: Lucius L. Solomons, First Vice-President and member from District No. 4; Archibald A. Marx, Second Vice-President and member from District No. 7; Jacob Singer, Treasurer and member from District No. 3; Louis Fabricant, member from District No. 1; David Ruslander, President of District No. 1; Sidney G. Kusworm, member from District No. 2; Abraham Berkowitz, President of District No. 3; Henry A. Alexander, member from District No. 5; Joseph Fromberg, President of District No. 5; Henry Monsky, member from District No. 6; Leo Reitman, President of District No. 6; Joseph Morse, President of District No. 7; Maurice D. Rosenberg, the Order's representative at Washington, D. C.; Sigmund Livingston, Chairman of the Anti-Defamation League; and Dr. I. M. Rubinow, Secretary of the Order.

The Committee endorsed the movement for safeguarding the fixity of the Sabbath by uniting with the League organized to resist proposals for changes in the calendar.

President Cohen was authorized to recommend Mr. Salmon O. Levinson of Chicago to the Nobel Peace Award Committee at Oslo, Norway, as deserving of the honor to be bestowed by the Committee this year.

Six thousand dollars was appropriated for the library in Jerusalem, known as the B'nai B'rith Municipal Library, to be paid in two annual installments. Many subventions were made for other causes.

Many Requests for Support

Reliance on the Order by Jewry not only of the United States but of the world was evidenced by the great number of requests for support of all kinds addressed to the Committee. Action on some of them had to be deferred because of pressing demands upon the funds of the Order and the Wider Scope Committee.

The importance of the work of the Junior Order, Aleph Zadik Aleph, in the development of Jewish youth

throughout the country was recognized by an increased appropriation of \$15,000 for the year.

In addition to the general report of the Secretary, covering problems of finance, membership, and most of the activities of the Order, there were also presented separate reports of the Wider Scope Campaign Committee, of which Mr. Monsky is National Chairman; the Anti-Defamation League by Mr. Livingston, Chairman; the Mexican Bureau Committee, Mr. Marx, Chairman; the Americanization Committee, Mr. Kusworm, Chairman; and the Washington office, Mr. Rosenberg in charge.

During the year B'nai B'rith Hillel Foundations were established at the State Universities of West Virginia and Texas and at Cornell, thus increasing the annual outlays for this one branch of the Order's activities to \$110,000.

Work in Mexico Successful

From the report of the Mexican Bureau Committee it appears that the responsibilities assumed by the Order towards our co-religionists in Mexico have to a large extent been met; that the establishment, after several years of negotiating, of the Loan Society by the Order with the co-operation of the Emergency Relief Committee and the local Jewish community, has proved very successful and but for the present economic depression the Mexican Bureau of the B'nai B'rith could be wound up altogether. Under the circumstances, the President was authorized in co-operation with the Mexican Bureau Committee, to take the necessary measures looking towards a gradual reduction and winding up of the operations of the Bureau during the fiscal year. The Chairman of the Bureau spoke in very high terms of the services rendered to the Jewish community of Mexico by J. L. Weinberger, our Director. Evidence of the effective character of the work of Mr. Weinberger and the Bureau reached the national office during all the years of his service.

The report of the Governing Board of the Anti-Defamation League teemed with interest. It dealt at length with the work of the League in co-operation with the Good-Will Committee of the Federal Council of Churches of Christ

in America. Almost a hundred addresses were delivered, mostly by Jews, to luncheon clubs such as Rotary, Kiwanis, and Lions with the view of creating enlightened understanding and more good will among Jews and non-Jews. The effects of these contacts were for the good of all concerned.

Numerous cases of defamation, including material appearing in books, pamphlets, magazines, newspapers, circulars, and advertisements, were dealt with, usually with success. It is significant that the number of complaints in regard to the stage and screen has been substantially reduced, undoubtedly as the result of the effective work of the League in the past.

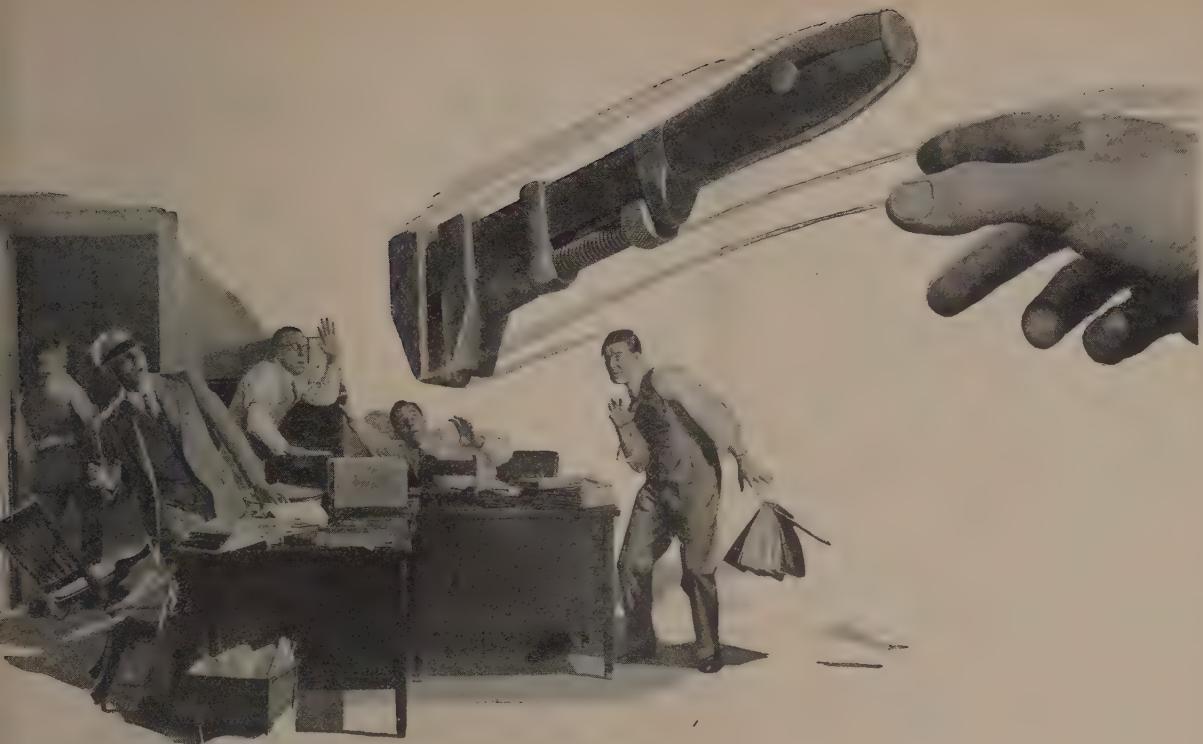
The social service work now being done by the B'nai B'rith at the May Clinic in Rochester, Minn., will be continued for such time as the President deems necessary. The work is being done by two women of fine qualifications and has produced highly satisfactory results and much improved conditions at this hospital seat, where ten per cent of those who come are Jews.

Serious consideration was given to the budget presented by the Secretary, which involves the expenditure of \$350,000 for the year 1930, including the administration of the national office, publication of the B'NAI B'RITH MAGAZINE, subventions for national hospitals, the B'nai B'rith Hillel Foundations, the A. Z. A., Anti-Defamation League, Mexican Bureau, and educational and cultural activities.

Plan Wider Scope Campaigns

Last year comparatively few Wider Scope campaigns were held because of the sudden death of Dr. Boger. The Secretary, Dr. Rubinow, who also serves as the National Director of the Wider Scope Campaign, reported that the income received from the Wider Scope during 1929 was slightly in excess of \$170,000. Plans for completion of the campaigns in certain Districts, primarily in New England and eastern seaboard states, and the South are now being made.

A committee was appointed to prepare for the Thirteenth Quinquennial Convention of the Constitution Grand Lodge to be held in Cincinnati beginning April 27.



The Chief threw a monkey wrench into the works!

ALL the chief wanted were some figures—it's true they were important figures and he needed them quickly before making an important decision—but the request he thought so simple had disrupted routine work, sent his clerks into a panic and before the figures were compiled and tabulated, everybody's temper was on edge, including the chief's.

Being an intelligent chief and remembering similar incidents in the past, he was ready to listen to the Monroe representative when he said, "All I want is the opportunity to show your own clerks how they can use Monroe methods and short-cuts to save time in routine work and do it without upsetting your present system and without the necessity of your hiring specially trained operators."

"Go ahead," said the chief, "show me."

The Monroe man studied the work and from his knowledge of

business figures showed the chief how Monroe methods could be applied, while the simplicity, speed and first-time accuracy of the Monroe machine interested every clerk, for they saw at once the lessened drudgery and hazards of inadequate figuring methods.

In no time the routine work was running smoother than ever, the chief was getting all the figures he needed without tempests and tempers—and where he'd been used to inaccuracies he found only accurate, reliable facts.

He bought—not merely a machine, but methods which were intelligently applied to his own figures by his own personnel.

What the Monroe representative did here he can do for you, whether your business be large or small—for he brings to your problems the combined knowledge and experience of the Monroe organization gained through constant contact with a thousand and one businesses.



SERIES 3
MONROE ADDING-CALCULATOR
with full automatic division

A telephone call to your local Monroe representative or a letter to our main office at Orange, New Jersey, will not obligate you in any way.

MONROE
HIGH SPEED ADDING-CALCULATOR
The Machine for Every Desk

ACROSS THE SEAS

ALTHOUGH the B'nai B'rith Lodge in Shanghai, China, is far away, it is close to the ideals of the Order, as can be seen from a glance at some of its recent activities. Less than a year old, the Lodge made a generous donation to the victims of the Palestine riots. It has also subscribed \$500 to the local Hebrew Relief Society and Shelter House.

An employment office has been organized to assist Jewish boys and girls in obtaining positions.

Another piece of work of which the Lodge may well boast is the establishment of a clinic to give free medical assistance to the poor Jews of the community, and free medicine, when possible.

In addition to the 23 charter members, 25 more have been initiated, while many others have applications pending.

* * *

INTERESTING information on the state of the Order in Germany is revealed in a District Grand Lodge No. 8 report. There are 102 lodges, whose membership totals 14,550. The assets of the lodges during the period of one year increased from 2,834,692 marks to 3,048,357 marks (\$725,000). This money is primarily invested in large buildings.

* * *

A JOYOUS Chanukah Social was held by the First Lodge of England on the 28th of December. In the intervals between the dancing, which consumed the major portion of the evening, three short plays, each of 20 minutes duration, were performed by the Dramatic Section of the Women's Lodge.

* * *

IT is with regret that we note the fact that the B'nai B'rith lodges of Poland have had to discontinue the publication of their magazine. Until different arrangements can be made, and the revenue increased, the lodges will disseminate their news in mail communications.

* * *

DR. MORITZ SCHNABL has been elected President of District Grand Lodge No. 12, Austria. Dr. Ludwig Braun and Karl Klemperer were named Vice-Presidents; Alexander Hecht, Secretary; and Ernst Simon, Treasurer.



BERGISCHE Lodge No. 535, Elberfeld Barmer, Germany, has passed a resolution freeing the sons of members from paying the initiation fee, regardless of whether they join the same lodge to which their fathers belong or another lodge.

* * *

BROTHER Karl Klemperer, former President of Truth Lodge, Vienna, wrote an interesting letter to the editor of the "B'nai B'rith Mitteilungen" of the Austrian Grand Lodge, reproving the members for not discussing in the magazine's columns the problems most vital to the lodge.

"THE place and time of the establishment of the B'nai B'rith, which happened in America some 85 years ago, show us that the Order should be not a combatant one; where there is no attack, there ought not be any combat. Our activities have positive aims; the promotion of the highest and most ideal interests of humanity. Through self-education and the acquisition of the spiritual and moral values of the Jews, the preservation and promotion of which the B'nai B'rith stands for, the brethren of the Union fulfill this task. Their Judaism radiates the purest Humanism and so it is able to repudiate everything that is apt to lead to attacks and misunderstandings. In this sense our Order is combatant also, naturally not a combatant union of Jews, but a Jewish society to combat wrong notions about the Jews and unjust attacks upon them. A service of the highest interest for the whole human family!"

Professor Dr. Marcus Steiner, President of Ezra Lodge, Poland, taken from the B'NAI B'RITH MAGAZINE FOR POLAND.

IN the presence of 35 representatives of various Roumanian B'nai B'rith Lodges, 59 new candidates were initiated into the Order in Oradea Mare, Roumania, in the old Siebenburgia province. Dr. J. Niemirower, President of District No. 9, presided at the formation of this new lodge, which will be known as Jezirah Lodge No. 1124. The new group is wonderful proof of the unceasing efforts of Schalom Lodge in Cluj, formerly Klausenberg, to keep alive the spirit of B'nai B'rith.

* * *

THE year 1932 will mark the 50th anniversary of the foundation of the German District, and Spinoza Lodge, Berlin, has issued an appeal to all German lodges to start a collection for an emergency fund to be placed at the disposal of the Grand Lodge. The Emergency Fund existing before the war has dwindled to nothing because of the inflation of the old German mark. Except for a contribution of \$3,000 to the victims of the earthquake in Bulgaria, the Grand Lodge of Germany has found itself unable to contribute to all the causes worthy of its help. Every brother of Spinoza Lodge will contribute five marks for 1929, 1930, 1931 and 1932, and the appeal expresses the hope that all other German lodges will do likewise.

* * *

SEVENTEEN Jewesses of Beyrouth, Syria, have founded a new lodge which will be known as "Rachel Lodge No. 691." Madam J. Saadia was elected President.

* * *

THE formation of a B'nai B'rith lodge in Paris—the first to be constituted in France—may soon officially take place. An application for such a lodge was submitted by a number of Parisian Jews to the meeting of the District Grand Lodge of Great Britain and Ireland, which was held at Harrogate, England, last month. The Executive of the District was authorized to inaugurate a Paris lodge, subject to a mandate to that effect from the Constitution Grand Lodge, and subject to the preliminary requirements being satisfactory. The proposed lodge, however, will not be affiliated with the District Grand Lodge of Great Britain and Ireland.

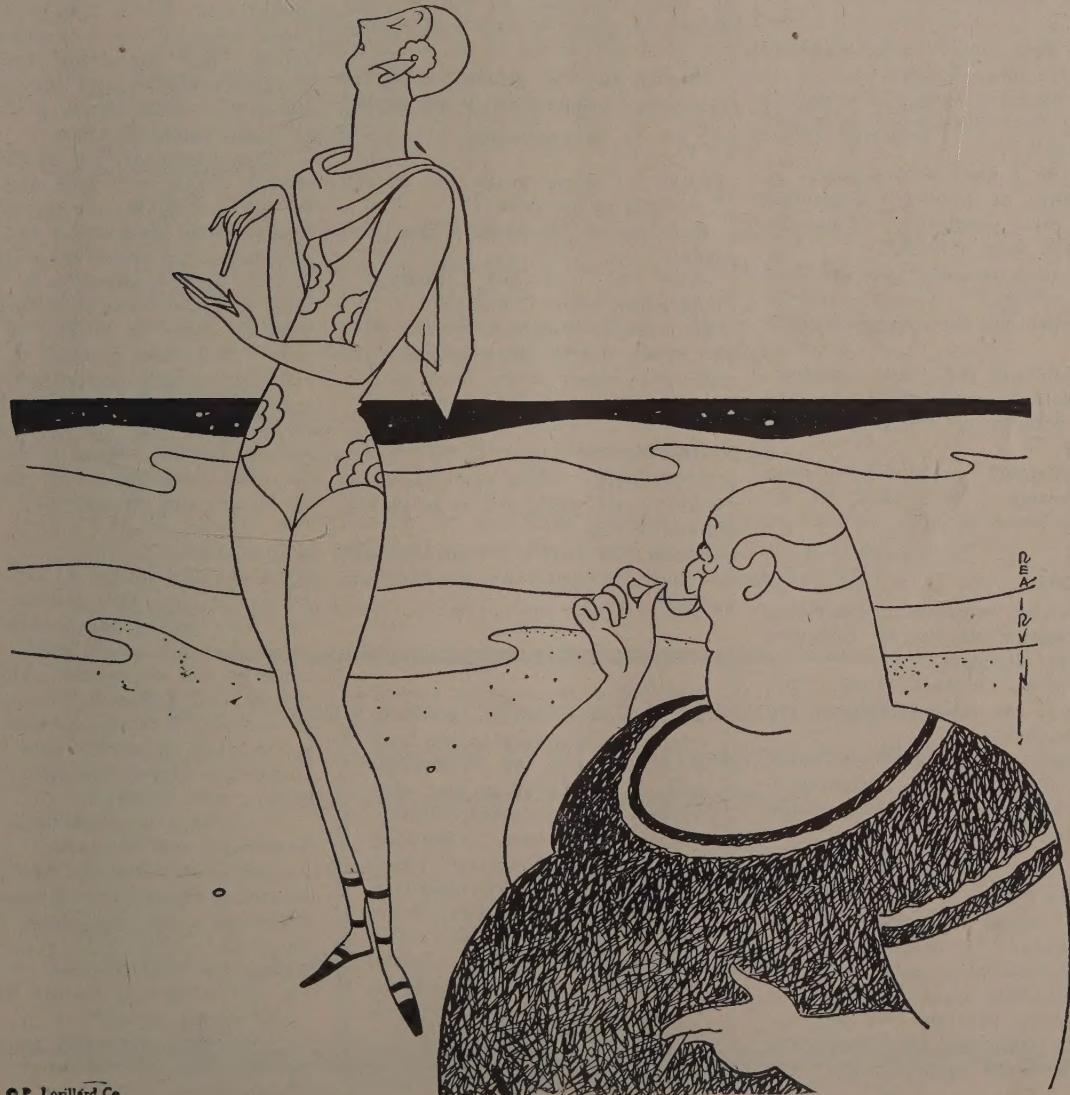
L E M O M E N T D I F F I C I L E

[THE DIFFICULT MOMENT]

When you find yourself between the devil
and the deep sea . . . be nonchalant . . .

L I G H T A M U R A D

Pronounced perfect by discriminating smokers



HUMORESQUE

Talking His Language

MANY of the great rabbis of Russia up to the end of the 19th century were noted for their lack of interest in worldly matters and their utter contempt and ignorance of material things. The story is told of a rabbi who had settled a case involving a great sum and for his trouble the litigants handed him 10 rubles, as was customary in those days. The venerable man looked at the bills curiously and asked what they were.

"This," explained the laymen, "is money."

"What does one do with money?" inquired the man of God.

"With money," patiently explained the men, "one does business, builds houses, etc."

"What do I want with business or the building of houses?" demanded the holy man, perplexed. "Take the money back, take it back."

"But," he was told, "you can give it to the *rebitzin*."

"And what will the *rebitzin* do with it?"

"She can buy fish, meat, potatoes, shoes, clothing, or anything she may choose," pointed out the two men of the world.

"Is that right?" exclaimed the good rabbi, amazed. "Well, then, let me have some more of it!"

* * *

Not So Dumb

TWO Jewish women were discussing the relative merits of Orthodox and Reform Judaism.

"Of course," remarked one, "you know about the mission idea in Reform Judaism?"

"Mission?" queried the other, puzzled. Then her face brightened. "Oh yes, you mean *sie mischen milchig und fleishig*."

* * *

That's Two Bad

"A BE!" called the wife from the bedroom, "I heard the clock strike two when you came in."

"Yes, Rivkah, dear," replied the quick-thinking husband, "it was beginning to strike ten, but I stopped it for fear it would wake you up."

Taking No Chances

TEACHER: "Meyer, why aren't you taking any books home tonight?"
Meyer: "I did once, teacher, and I lost a book that way."

* * *

Encore, Sunday School

MR. LIEBOWITZ was questioning his two children upon their return from Sunday School just what they had learned that morning. The older child went on to tell about the story of Joshua, his death, etc., when she was interrupted by her younger sister, who was in the class below her.

"Daddy, she's all wrong," cried the little one, "Joshua died in my room."

* * *

JAKE: "I came in to ask if you could raise my salary?"
Mr. Jacobs, his boss: "This isn't payday."

Jake: "I know, but I thought I would speak about it today."
Mr. Jacobs: "Go back to your work and don't worry. I've managed to raise your salary every week so far, haven't I?"

* * *

A Real Method

CUSTOMER: "You said this blanket is all wool, and it is plainly marked 'cotton.'"

Chaim, the clerk: "Well, you see, we mark it that way to fool the moths."

QUOTE a few zealous persons have won books for themselves this month by having their contributions to the *Humoresque* page accepted. They are: Mrs. Boris Brutskus, Berlin, Germany; Philippus Moseescu, Allentown, Pa.; Mrs. A. S. Shafer, Philadelphia; Mrs. Frank Goldstein, San Antonio, Tex.; Mrs. Henry Weiller, St. Paul, Minn.; Miss Frieda Soffer, Omaha, Nebr.; Dr. M. Rambach, Kittanning, Pa.; and Lewis L. Gelfand, Montreal, Can.

Chelm, Noch Ein Mal

YOUNG Chaim, of Chelm, whose inhabitants are known to be the dumbest on earth, was going to Warsaw on an important mission. He arrived at a certain city at 11 o'clock at night and had to change trains at 4 o'clock next morning. As he was tired and sleepy, he went to the nearest hotel to get a room for a few hours. There were no vacant rooms but the proprietor, upon learning that Chaim was from Chelm, decided to play a little joke on him, and suggested that Chaim take a nap in a room occupied by a drunken army officer, and containing twin beds. Chaim consented, and instructed the bell-boy to wake him at 3 o'clock, so he could catch his train.

When Chaim arrived at the station shortly before 4 o'clock and hurried to buy his ticket, the agent handed him a second class ticket and charged him only third class fare. Upon calling the agent's attention to this mistake, the latter politely informed him that an officer is entitled to this reduced fare, and pointed to Chaim's epaulets. Chaim noticed with amazement the neat uniform he was wearing, and changing his expression, he claimed hotly: "What a dumb boy that was; instead of waking me up he aroused the officer!"

* * *

It's Dangerous

SCHWARTZ hired a new colored porter for his clothing factory. The man proved to be shiftless and unsatisfactory, and when Saturday came he was discharged. The following Monday Schwartz was bewildered to find his place of business clean. A pin when he arrived and inside found the colored man busy as a beehive, dusting and cleaning.

"I thought I discharged you Saturday," said Schwartz.

"Yes, suh," was the answer, "a please don't ever do it again; me missus gave me de dickens when she heard it!"

* * *

Button Up Your Overcoat

MOTHER, may I watch the eclipse of the moon?"

"Yes, dear, but don't go too near it."

An Appeal to the Members of The Independent Order of B'nai B'rith

A MESSAGE OF IMPORTANCE IN THE INTEREST OF B'NAI B'RITH MAGAZINE ADVERTISERS

YOU are cognizant of the fact that we have opened our columns to a limited number of carefully selected national advertisers, each of whom must be a *leader in his respective line*, and whose product is worthy of your patronage in every sense of the word, both from a **consumers'** as well as a **distributors'** standpoint.

BEFORE any advertiser is approached, *a careful investigation* is made covering the entire country, through sources acquainted and thoroughly familiar with the various lines to whom we contemplate offering our co-operation. The opinion of these experts guide us in determining which one to select.

WE therefore unqualifiedly endorse and stand back of every product advertised in the B'NAI B'RITH MAGAZINE.

THESE advertisers, so carefully selected and so thoroughly endorsed by us, who have confidence in our magazine and appreciate the valued patronage of its readers, are entitled to your support, and *we feel certain they will receive it.*

The following firms, whose advertisements appear in this issue, have met all of our requirements and have our unqualified endorsement

CARRIER ENGINEERING CORP.
CRANE COMPANY
FENNER & BEANE
P. LORILLARD CO. "MURAD"

MONROE CALCULATING MACHINE CO., INC.
SINGER SEWING MACHINE CO.
STANDARD STATISTICS CO., INC.
WHEATENA CORPORATION

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

Erie Orphan Home

The following letter was received by Isador Sobel, President of the B'nai B'rith Home for Children at Erie, Pa., from Dr. Hyman I. Goldstein former State Deputy of New Jersey, former member of the General Committee of District No. 3, and Past President of Camden (N. J.) Lodge No. 915:

Upon my return from Europe, after six months postgraduate medical study, I received my first real thrill in again meeting the members of my dear family. I received my second thrill when I heard from you, concerning our B'nai B'rith Home at Erie, and read the beautiful booklet entitled "Eighteen Years—An Interesting Story in Picture and Prose," and your foreword giving us the history of this splendid altruistic B'nai B'rith undertaking.

Nothing that District No. 3 is doing exceeds in importance and value to our Jewish communities in the four states of our District the real humane and humanitarian work being done by you and your co-workers, and the Board of Governors, and friends of the Home.

I believe with you that

"Those who bring sunshine into the lives of others

Cannot keep it from themselves."

After all, it is work such as you and your co-workers are performing for the B'nai B'rith of our District that really counts. Work that means the saving of lives and the careful and proper development, mentally and physically, of those of our Jewish boys and girls who most need our help—boys and girls who, by such proper training and teaching, may grow up to be future leaders in Israel.

Agricultural Colonies

Sir:

In the December issue of the B'NAI B'RITH MAGAZINE, I ran across the letter from Joseph Harris of Milwaukee, inquiring as to the existence of Jewish communistic colonies in the United States. To this you replied that there has never been an exclusively communistic Jewish farm colony in this country. In the light of this correspondence, I am sure that you will be interested in the history of a colony in Oregon which existed somewhat over 40 years ago. A reprint is going forward under separate cover.

Gabriel Davidson, Gen. Mgr.
Jewish Agricultural Society, New York.

The reprint referred to is from the May, 1928, issue of the *Reflex*, and Mr. Davidson is a co-author of the article, entitled "A Unique Agricultural Colony." The article calls attention to the fact that after the persecutions of Czar Alexander III of Russia, the resultant wave of Russian Jewish immigrants to this country endeavored to found a back-to-the-soil movement. "As a result," says the

article, "no less than 16 efforts at agricultural colonization were made within the five or six years beginning in 1881, in such far-flung places as New Jersey, Louisiana, Arkansas, Kansas, the Dakotas, Colorado, and Oregon. Save those in New Jersey, these colonies were short-lived." The article then goes on to describe the Oregon colony in detail.—Ed.

* * *

Seeks a University

Sir:

I am planning to enter college in the near future. I would like to go to a Jewish college or one that has a considerably large Jewish enrollment. The location would make little difference to me. Since you keep up with so many phases of Jewish life in your wonderful Magazine, I am writing to see if you can help me in selecting a good college for a Jewish girl to attend. I did not mention that I am interested in taking a business course, and that I intend to stay in the dormitory of the college I attend.

Anna Ruth Hart.

Eudora, Ark.

There are many universities with large Jewish enrollments, which have at the same time very good commerce colleges. The University of Illinois at Champaign, Ill., has the largest Jewish enrollment (900) of any college in the middle west. The University of Wisconsin, Madison, Wis., with more than 500 Jewish students, and Ohio State University, Columbus, O., with about 800, are also large centers for Jewish students. All of these colleges, in addition, have B'nai B'rith Hillel Foundations, which are Jewish centers for undergraduates. The other five universities in which B'nai B'rith Hillel Foundations operate are Michigan, California, West Virginia, Cornell, and Texas.—Ed.

* * *

Dislikes Bull Fights

Sir:

For several years I have been an appreciative reader of your well edited B'NAI B'RITH MAGAZINE. Because I had grown to like it there was something disappointing in finding in the December issue the glorification of a bull fighter because he is a Jew.

It is my feeling that neither the author of this article nor yourself has seen a full fight. If you had I am sure you would prefer to conceal the fact that one of our brotherhood is engaged in that so-called sport, rather than advertise it. So that you may know what it is about I hope that some day the opportunity will come to you to witness this kind of

slaughter. After that experience I am sure you will appreciate my viewpoint.

You will agree that it is difficult to find sport in torturing for many minutes a naturally tame animal to goad him into a fighting mood and then run away. For the banderille and the matador vault the low fence above the arena when things get a bit too warm and re-enter through a door on the opposite side. The picador does not run away until his horse is punished by the bull for its master's misdeeds. During these proceedings the bull has less chance than that oft-mentioned snowball. When they have toyed with him enough they finish him and bring on the next. You will find inclined to hoot the fence-vaulting "fighters" on the same principle that one would pay that compliment to a boxer who "gets on his bicycle."

By this criticism I intend no personal reflection upon Sidney Franklin. He cannot be criticised for choosing a calling which is looked upon with favor in some countries. The fact that Mr. Franklin is an American as well as a Jew has no bearing upon the viewpoint which led to my letter.

Gerard S. Brown.

231 South La Salle St., Chicago.

* * *

More About Sidney Franklin

Sir:

The December issue of the B'NAI B'RITH MAGAZINE contains an article on Sidney Franklin, the bull fighter from Brooklyn. Perhaps his ancestors came from Spain. At any rate we know that the royal lion tamers of Spain, in the Middle Ages, were Jews.

Sidney V. Hirsh.

10 W. 47th St., New York City.

* * *

"A Jewish Disease"

Sir:

An ounce of prevention is worth a pound of cure. The Mayo brothers and other great physicians say that diabetes is a Jewish disease. That is true. Why doesn't the Order start a health campaign among our people in an attempt to eliminate this disease and the consequent deaths from it? The Jews must be taught to eat less breads and starches, to eat more green vegetables, to worry less, and to get more exercise. A typical Jewish meal—noodle soup, bread, potatoes, pie, sugar, farfel and beans—contains practically nothing but starch foods. I say the Order could relieve untold suffering by starting a campaign of education on this subject in all the lodges, synagogues and newspapers.

Sol Oppenheim.

3416 Broadway, Indianapolis, Ind.

* * *

Would Pay More

Sir:

I consider your Magazine a very excellent one. I will always be a subscriber to it. My only regret is that it is not published more frequently than once a month. I, for one, would certainly be willing to pay more than the present subscription price in order to receive such an excellent paper more frequently.

Allen A. Brown.

4 Felstead Ave., Toronto, Can.